The Congregational Quarterly

EDITORIAL

We print on another page the address delivered at the Memorial Service held in London to Albert Peel, the founder and editor for 23 years of the *Congregational Quarterly*. Dr. Grieve spoke to and for the whole denomination. Peel's wider contacts were recognized in notices in *The Times*, the *Manchester Guardian* and the *Spectator*, as well as in American journals.

Here we pay our own brief tribute to our founder and first editor. The *Quarterly* was not the least of his many gifts to Congregationalism at home and overseas. It bears the stamp of his love of freedom and his remarkable journalistic ability. Our readers will not need to be reminded of his erudition, his versatility and his industry. He carried his learning lightly enough to write editorials to which few readers did not immediately turn, hopefully wondering what they would find. Always there was some gem worth treasuring. It has been suggested that he wrote perhaps too easily, but never, we think, without having something worth attention and thought. The Yorkshireman, who was as much at home in 17th century when our religious freedom had to be won as in 20th when it is in danger of being lost, became inevitably something of a watchdog. He believed that men must guard what they prize and share the treasure they enjoy. So he wrote and wrought. If Europe is to escape the despairing choice between the Vatican and the Kremlin, it will be through the labours of those who in difficult times strive to keep and to adorn the doctrine that there is a spirit in man made in the image of God, redeemed by Jesus Christ, working out its own salvation in fear and trembling. In that company of men who knew what they fought for and loved what they knew, Albert Peel made for himself a place. He believed in Congregationalism and that its testimony was neither needless nor exhausted. He knew where its strength lay and how therefore recovery must come. It troubled him when some of his brethren sought an easier way. Neither learning nor business dimmed his evangelical faith and there was always time to be kind. He was worthy of his inheritance.

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WHAT the *Manchester Guardian* called the "necessary untruth" of certain statements of the Chancellor shortly before the Government's decision to devalue sterling was put into effect makes us all the more cautious in interpreting Ministerial utterances at this time. What has been disconcerting is that what all intelligent people have known for a long time some ministers seem to ignore, namely, that this country is not fighting a single economic battle but is engaged upon a long campaign (in which devaluation was an inevitable strategic retreat) of which the end is yet uncertain. But far too many people in many grades of society are still "doing well" and trying to do better for the realization of our true position to be sufficiently widespread. "If this is a crisis, let it go on" is a deplorably common attitude. At last, in November, the T.U.C. issued a standstill recommendation to the Trade Unions about wage claims, an act of courage which some members of the Government ought to have anticipated, but must now surely follow. The whole policy of the Government is now seen to involve very great risks, yet the consequences of failure would be so grave that party differences, important as they are, are transcended. Nothing now can be done before the General Election, whose date is not announced as we write, but it cannot be long delayed. What is to be hoped for is that neither party will be returned with a working majority. The leaders could then come together. Election pledges could be revised, the wild men dropped and a coalition Government brought into being, which would command confidence abroad and be strong enough to deal with all sections of finance and industry and to do unpopular things. Public debate on the intricacies of present-day economics is unhelpful. To listen in to the discussions of informed economists is now, more than ever, like a layman overhearing a medical consultation. He can only wait in the hope that the doctors will eventually agree and explain their conclusions in terms he can understand. We once heard a very eminent administrator, speaking of the muddled and mistaken economic policies of the Allies after the first world war, describe economics as still being in the "astrological" stage, by which he meant that though astrology was a mixture of little knowledge and much nonsense, out of it did eventually come the exact science of astronomy. So he thought economics would, painfully yet certainly, establish so large a body of scientifically ascertained fact as to become an agreed and reliable guide in social relationships. We can only hope that the doctors will agree before the present patient dies.

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IN Western Germany the new democratic constitution is beginning to work and another opportunity is being given to the authors of so many of our woes to find self-respect again and a place in the

community of free nations. Germany is so great and important a part of Europe that if she will agree to walk with her neighbours instead of over them, the western parts of the distracted Continent would begin to recover that confidence which, divided and suspicious, they can never know. To look further eastward is like watching a great storm of thunder and darkness riven with fierce lightning flashes. Will it blow itself out? or move east?—or west? More and more clearly it can be seen that Communism as a social theory becomes the cloak for a vast imperialistic design.

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A FEW years ago a very able missionary, who had spent 37 years among the peoples of Central Africa and spoke of the people to whom he had gladly given his life with respect and a deep affection, gave a warning. "The time will come" he said, "when the Union Government will demand the Protectorates, first Basutoland, then later, Swaziland and Bechuanaland, or perhaps all three together. I beg of you to resist it. The one hope for the future of these peoples is under the protection of the British Crown". The time has come. Dr. Malan has made public reference to the Union's claim, but happily without precise formulation. If and when that claim is formally made a very difficult situation will arise.

The South Africa Act of 1909 made provision for the incorporation of the Protectorates to be made by the King in Council. At that time there was real hope that the liberal policy of the Cape would spread northward instead of the reverse process taking place. It was anticipated that in due time the Protectorates would welcome incorporation, in which case Britain could not easily refuse. But much has happened since then, and the undeniable obligation of honour not to transfer these territories without the consent of the people becomes crucial. Probably Dr. Malan knows this as well as the British Government. There is unhappily now no doubt at all about the attitude of the native peoples toward the present Union Government. To hand them over without their consent would be a gross breach of faith and consequently a severe blow to British prestige in Africa. On the other hand to refuse the formal demand of a Dominion Government might greatly embarrass the friendly development of Commonwealth relationships. Whether any pressure can be brought to bear through the United Nations is doubtful. But if the burden of decision is forced upon us the answer is plain. In general what is needed is a developing sense of responsibility among European people towards the native population whose territories are needed in the world's economy, and in particular such terms of incorporation proposed by the Union Government that the natives would themselves not refuse. The Churches in South Africa are making a great effort

towards a solution of a problem which becomes more pressing. They can be assured of the support of the Churches of this country.

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Not the least ominous sign of our times is the lack of concern for freedom of thought and faith among those who owe most to it. The enemies of freedom are not only the privileged but those, whatever their origins, whose lust for power over their fellows can be hidden, perhaps even from themselves, by dogmatic arrogance or by such notions of efficiency as are current at the moment. Professor H. G. Wood in his little book *Religious Freedom Today* (Cambridge Univ. Press, 3s. 6d.) restates with admirable lucidity the claim for freedom as the necessary environment for the human soul to grow into the fullness of the stature of the whole man. It has always been easy for its enemies to describe and dismiss the plea for liberty as irresponsible individualism and so to justify control over other men's lives. Latterly, philosophies of materialism and mechanistic readings of history have been and are being used to underpin the tyrannies of National Socialism and Communism. But religious doctrines, too, are still being used to justify authority and obedience as the ideal—and safe—state of man. An authoritarian religion can always come to terms with a tyrannical State, as did the Roman Catholic Church with Mussolini and Hitler, though it is always possible that they may quarrel, as in England under the Tudors and in eastern Europe today. Thus kings (or dictators), ecclesiastics and materialistic sociologists may work together or differ over the precise limits of their respective spheres of power. None of them is to be relied upon to develop or even defend the liberties of the common man, because they believe that he *needs* to be ruled according to (1) the command of God, (2) the necessities of historical development, or (3) current ideas of scientific efficiency.

Professor Wood deals ably and fairly with these claims and denies them because he believes that man was made in the image of God, His child not His chattel, that redemption in Christ is offered but is not forced upon man and that scientific efficiency, divorced from this Christian doctrine of man, is led to deny all meaning to the individual soul and makes a nebulous, indefinable "process" or "life-force" its God. He commends Professor John Laird who calls attention to the neglected prose works of Isaac Watts, whose short treatize "Civil Power in Things Sacred" contains a "painstakingly scrupulous" exposition of the Christian basis of religious freedom.

Professor Wood discusses the faiths and fears that lie at the very heart of our modern turmoil. Those who want neither a tyrannical Church nor a tyrannical State will find support and guidance; those who are uncertain will be shown how grave are the issues at stake;

those who are careless will be recalled to responsibility. The liberalism that is at least as old as Isaiah must not be allowed to be dismissed as if it were an "invention of Victorian smugness" (which is what we heard from a young friend the other day). The claims of the Church of Rome to provide a home for lost mankind are examined; the failure of the left-wing intellectuals is emphasized and the strange identity in claims and methods of persecution between the mediaeval Church and the modern dialectical materialist is made clear. But it is for its assertions rather than its criticisms, if they can be separated, that we welcome and commend this admirable book.

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AMONG recent books we have read with great interest are the life stories of Gandhi and Premier Stalin, two very different men who have done more than is possible to estimate at present to shape the world as it now is and is likely to be for a long time. *The Story Of My Experiments With Truth: An Autobiography* by Gandhi (Phoenix Press, 21s.) is perhaps unique. A friend, hearing of the project of writing it, tried to dissuade him. "Writing an autobiography is a practice peculiar to the West. I know of nobody in the East having written one, except among those who have come under Western influence". So this might be expected to be an autobiography with a difference. It is written with complete, at times almost unseemly, candour because its purpose is not primarily to recount the events of his remarkable life but to describe his spiritual pilgrimage. "What I want to achieve", he wrote, "what I have been striving and pining to achieve these thirty years, is self-realization, to see God face to face, to attain *Moksha* (salvation?)". But this, not in a withdrawn meditative life but in and through a long life as an active politician. So he describes how he worked his way by "experiments with truth" to non-violence as a political method, to celibacy, which involved the practical renunciation of his marriage and family, and other principles of conduct which seemed to him inseparable from that oneness with God for which he was striving. It is a version of the Inner Light followed through with a complete disregard for everything and everybody that seemed to stand in the way. He read very little but had an amazing genius for public affairs. It is impossible to avoid the reflection that he always found it possible to reconcile national and indeed, not seldom, personal interests with his pursuit of truth. He confesses himself to have been a complete egoist, who never questioned the rightness of his own decisions and actions. His policy of non-violence was not pacifism. It was carefully calculated to become the national weapon most suited to the

Indian people and most effective against a Government like the British which was susceptible to it. Against a German Hitlerite Government or the Japanese or the Russians it is unlikely to have succeeded. His nationalism was intense and unexamined. There is no indication that he ever addressed his mind to the over-riding problem of India which is that the fecundity of its people keeps pace with the increase in productivity, so that poverty is being made as it is being overcome—and child marriage continues!

A commentary on his influence and achievement is contained in *Mahatma Gandi: Essays and Reflections on His Life and Work* edited by Mr. S. Radhakrishnan (Allen & Unwin, 15s.). This is the volume of appreciation which was presented to him on his seventieth birthday in 1939 and is now republished with a new memorial section.

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THE other architect of the modern world is the man whose mind is hidden from us in a great darkness. Mr. I. Deutscher's *Stalin: A Political Biography* (Oxford Univ. Press, 25s.) is a brilliant attempt to pull aside the curtain and let us see what manner of man this is who directs a congeries of peoples numbering 150 millions and presides over a Government that speaks only to conceal thought. Here again is a new system, which is a modern revival of ancient theories and practices, now, however, armed with the techniques of modern science. It is a system in which the personalities of its leaders seem to matter little. But all systems are made by men and administered by men. Mr. Deutscher writes without prejudice of a great contemporary figure and helps us to see that there is a dominating human mind behind the apparent inhumanities of the Russian regime. The Russian revolution has developed and changed direction more than once. Now there is emerging the old imperialism using new methods. This book must have been a great labour to write (and is therefore easy to read). It throws light on much that many of us find too difficult to be comprehensible. It does not answer all our questions but it gives us a background and helps us to a better proportion in our thinking on modern political problems.

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A MAN sentenced to prison is sentenced for life. He is a marked man because he has been in prison. Welfare agencies like the Prisoners Aid Society do an indispensible work among these casualties of an increasingly complicated society, but as well as this obvious moral and material help there is that that can only come from as complete an understanding of the criminal as will lead not only to the better administration of justice and more

appropriate treatment of the offender but increasingly to the prevention of crime and the better protection of society. In *Society and the Criminal* (H.M. Stationery Office, 10s.) Sir Norwood East, M.D., F.R.C.P., formerly H.M. Commissioner of Prisons, has brought together a number of papers which he says "represent some of the stepping stones over which I have travelled towards a better understanding of crime and criminals". Of the prison population of some 20,000 eighty per cent do not return after the first sentence—a remarkable testimony to the wisdom of the treatment they receive. But there is a hard core of habitual criminals who are not only casualties themselves but centres of moral and social infection. It is with these that Sir Norwood is chiefly concerned. He writes with the authority of long experience. His approach is mainly psychiatric, but he also keeps in mind that the criminal is not an isolated being but a member of society which acknowledges as well as demands obligations, so that the prevention of crime and the treatment of the individual offender is a problem of social science as well as of penology. All who are concerned with the administration of justice or with the criminal and his family will find much of great interest and the bibliographies that follow each paper will help the specialist.

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Like Rev. S. Maurice Watts, whose letter appears in our Correspondence, we believe that the work of the Wellesley Conference did not come to an end when its delegates scattered to the ends of the earth, and we hope that his suggestions will be considered where they can be made effective, that is, throughout the constituent Churches and Unions of the International Council, and in our own County Unions, Districts and individual churches. The delegates have a responsibility and an obvious opportunity, which secretaries of organizations can help them to discharge. As for ourselves, we have done what we could. The *Quarterly* has published in successive issues the Constitution of the Council, the Statement entitled Congregationalism—What it is and what it stands for, which was prepared and sent out by the Bournemouth Preparatory Committee and adopted by the Conference, the Message of the Conference to the Churches, as well as a number of the addresses of general interest, severely restricted in number by limitations of space. Those that were published were chosen in part to indicate the world-wide setting in which our Congregational witness must be maintained. For a complete account of what was said and done we, like Mr. Watts, await the official Report, which may be available before these notes appear. When that is in our hands, we shall be better able to estimate what the

influence of the Conference upon ourselves and throughout the Congregational world is likely to be. We hope that those who have seen the Wellesley Conference issue of the *Quarterly* will be the more anxious to see the Official Report.

The merger in the United States of the Congregational churches with the Evangelical & Reformed Church was, of course, not discussed at the Conference, nor was the place in the Council of the United Churches of Canada, of South and North India, the Dutch Remonstrant churches and others who had sent delegates, but the Constitution is so worded that the International Council may include churches that do not use the Congregational name. Those churches who accept the Constitution and endorse the Statement and who desire to share the fellowship of the International Congregational Council will, we think, be welcomed as brethren in Christ and fellow workers with us in the kingdom of our Lord, by whatever name they are accustomed or choose to be known.

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At the Wellesley Conference this Quarterly was the subject of a resolution proposed on behalf of a representative committee by Dr. Russell Stafford, President of the Hartford Seminary and unanimously approved, that the appropriate authorities of the Congregational Union be asked to agree to the *Congregational Quarterly* being adopted as the recognized organ of world Congregationalism through the medium of the International Council.

The General Purposes and Literature Committees of the Union and the Independent Press, acknowledging the honour implied in the request of the International Council, have gladly agreed to the suggestion, subject only to a review of its working at the next meeting of the I.C.C. five years hence.

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Our readers will, we hope, share our satisfaction that our American friends in particular were insistent that the established character of the *Quarterly* should remain unchanged. But we propose to invite Editorial Correspondents in the constituent countries of the International Council to send us news from time to time and invite contributions from writers known to them whom we ought to know. The venture is necessarily experimental, but we hope that it will lead to a deepening interest among ourselves in our brethren overseas and a wider influence among the churches of our order throughout the world. Editorial and publishing arrangements will remain as they are. We shall assume our new status with the April number.

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The Index for 1949 is now ready and may be had from the Independent Press, price 1/- post free.

ALBERT PEEL,

M.A., D.D., Litt.D., Ll.D., F.R.Hist.S.

By Alex J. Grieve, M.A., D.D.[1]

It is only two months since we gathered at East Hill to pay a last tribute of affection and esteem to Frederick Chalmers Rogers. Among our company was Albert Peel. Thirty-six years ago, in September 1913, these two men (born in the spring of 1887, fellow students and close friends) were ordained within a week of each other, the one at Poole, the other at Great Harwood. In time both came to London and both to the chair of the Congregational Union, and now the Master has come and called them both. "Lovely and pleasant in their lives, in death they were not divided". I sometimes find myself wishing we had a new Bunhill Fields—but "the land of pure delight" is better—"sweet fields beyond the swelling flood".

It was in 1906 that a shy lad of 19 from Gomersal who had been to school at Heckmondwike was accepted as a student at our Yorkshire College and, contrary to custom, went to the University of Leeds rather than to Edinburgh for his Arts course. Here he soon showed his mettle in the Honours school of history under the guidance of Professor Grant, of whom as of C. H. Firth at Oxford and T. G. Crippen of the Memorial Hall he ever spoke in terms of grateful appreciation. He took his bachelor's degree for work on Elizabethan Puritanism—the youth was father to the man—and his marked individuality further revealed itself in a request to Bradford for a year at Oxford. When that year was up, he asked for another, to be taken at Mansfield under Dr. Selbie, as the equivalent of his first theological year in Yorkshire. The Bradford governors perceived that they had no ordinary bird in their nest. Dr. Griffith-Jones was apt to believe that all his geese were swans, but there was no error here—this was a royal cygnet. But these two years were very heavy—the B.Litt. of Oxford, the theological course at Mansfield, the M.A. at Leeds, the London Inter. B.D. were a strain on a constitution none too robust, and in my judgment sowed the seeds of the malady that made him a sick man over many years and at last proved fatal. It showed itself in a temporary breakdown in his last year at college.

In 1911, then, he came to Bradford and incidentally to an

[1] Words spoken at a Memorial Service, 10th November, 1949.

enduring fellowship with myself. Wisely the staff let him gang his ain gait. In my report for 1913 I find the following note, "In dealing with the beginnings of Congregationalism, I have to acknowledge with gratitude some valuable help rendered by one of my students, Mr. A. Peel, who has made this field particularly his own, and from whom we confidently expect a great deal of sound and helpful contribution to our knowledge of our origins". Then came his settlement at Great Harwood and his marriage to Constance Harrop, to whom and their daughter Margaret we present our truest and tenderest sympathy. Nine years of faithful and diligent service here among cotton operatives, combined with the secretaryship of the Blackburn district, were the prelude to an even greater ministry to old and young at Clapton Park. In London, too, were the British Museum, the Dr. Williams Library and our own Congregational Library, over whose descent to the serving of tables he shed many a sigh and whose restoration to its true function he has not lived to see. Small wonder then that a year after coming to the metropolis, he launched our Argosy, the *Congregational Quarterly*, an abiding monument to which we paid tribute a few years ago when, after nearly a quarter of a century, he resigned the editorship.

In 1934 he left Clapton Park, needing, as he put it, "time to think, to research, to read and write, and pray". That comes from the admirable obituary notice in *The Times* (though he would have winced to read its description of him as "the historian of the Congregational Church"). There was an equally worthy tribute to him in the *Manchester Guardian*, one of whose Free Church correspondents he had been for some years, to say nothing of what has today appeared in the *Christian World*. His last contributions to the *Christian World* and the *Manchester Guardian* show what manner of man he was. In the latter he exposed the travesty of worship on an ocean liner and concluded with an anecdote of an American minister who was complimented on the elocutionary excellence of a funeral service he had conducted. He would want no elocutionary obsequies for himself, so I forbear to enumerate his many and valuable publications apart from the two outstanding volumes in commemoration of the centenary of the Union in 1931 and that on which his heart was set, the corpus of our Independent Patrology. Like David, he had gathered the material—"exceeding magnifical"—but other hands must rear the building. And I have faith to believe that there is no restriction of such imports into the Heavenly Kingdom and City. Nor do I dwell on his work for the Congregational Historical Society of which he was the mainspring, or on the *Congregational Monthly*; nor even on his transatlantic tours and the invaluable service he rendered to a better under-

standing and a closer fellowship between Britain and the U.S.A. His last visit this year was clouded by his failure to do anything to heal the breach in the American churches of our order.

The "Word from the Lord" that comes to my mind when I think of him is "Are there not twelve hours in the day?" with its twofold implication: there are *only* twelve hours, and yet there *are* twelve hours. He drove himself hard, yet he could relax. He had a real sense of humour, which we can set off against a certain asperity and astringency in his *obiter dicta et scripta*: and he loved to steal an hour or more at Lords and never lost his faith in the Yorkshire team. He could preach—and he did. His quality can be gauged from his annual summer visit to Dr. G. H. Morrison's old church in Glasgow. He came to Cavendish for our centenary and spoke on "Having loved his own he loved them to the uttermost". One sentence at least still abides in the memory of that village congregation "God had not finished with Judas when Judas hanged himself".

There are a score of things I might say and probably ought to say: about his work for the Union on its committees and for the Independent Press; how he loved children; how, behind that quiet demeanour, that shy reserve, there was a firm will and a love of his fellow men (books were not his only or perhaps his main love); how willing and ready he was to encourage and help young aspirants to a knowledge of our Congregational history. He had a genius for friendship. And he was a man of God. I think he was somewhat apprehensive of the future. In that remarkable book *The Two Villages* Lord Elton discusses the strange fact that while civilization is reeling towards the abyss the ordinary citizen is agonizing over his missing petrol coupons or the price of cigarettes. Peel didn't worry about the price of cigarettes but he did seem to envisage a Dark Age in which Christian people could only keep the lamp burning in cottage meetings and cells. His own light burned clear and it will. No one who knew him will ever forget him. His name will no longer be found in our sacred List A, but the Lord is mindful of His own, and we are strengthened by the assurance that the Lamb's Book of Life is no hardy annual or ephemeral record: it is among the things that are not temporal but eternal.

We salute Albert Peel as he runs up the steps of the pavilion after an innings well played, or better, in Isaac Watts's words, as he "runs up with joy the shining way, to embrace his dearest Lord", grateful that he was given us for a season. He fought the good fight, he kept the faith, but he has not finshed his course—that goes on.

CRISIS AND THE CHRISTIAN

By H. D. Lewis, M.A., B.Litt.

Ours is not an age of belief but of doubt—doubt of a peculiarly stark and ultimate kind. In this it differs very sharply from the nineteenth century, a period, if not of faith in the deepest sense (and that was certainly not absent), at any rate of almost arrogant assurance and optimism. The Victorians did, indeed, often doubt, but it was usually a doubt which recoiled upon itself; it expressed itself always in a context of underlying trust. It was bold and clamant, like the cry of a child who is more annoyed than frightened and knows that his home is not very far away. Men presumed a great deal, they made a brave display of indignant rebellion, they became hoarse with protest, but only because they believed the universe to be essentially moral at heart. Reality was at any rate moral enough to be rebuked, and so when our forefathers cried out against the wrongs and injustices of the world, whether they found them in human society or in nature, they always expected their cry to be answered. There was rhyme and reason somewhere, and if only we persisted we might even stumble upon it ourselves. Evil was always over-ruled for good, there was a 'hidden hand', even in the material affairs of men, which ironed out the inconsistencies and, by a curious alchemy, converted what seemed to be sheer antagonism into harmony and co-operation. Progress was inevitable, and the rule of life, for Christian and pagan alike, was, even in the darkest hour, to "nurse the unconquerable hope". There was "a soul of goodness in things evil", and if the facts seemed to belie this faith, there was always the comforting reflection:

> For while the tired waves, vainly breaking,
> Seem here no painful inch to gain,
> Far back, through creeks and inlets making,
> Comes silent, flooding in, the main.

Thus it was that the cynic put on the mantle of the prophet, and, declaring the world to be godless and foul, yet arraigned it in terms of fervent piety and unction. The "Everlasting No" was sounded forth all the more daringly because it was expected to come echoing back as the "Everlasting Yea". Optimism was irrepressible. Even when evil was encountered in its most sinister form in the moral will of man himself, his complacency was not deeply stirred. He was baffled, but to fight better, fell to rise. And his rise was inevitable; there was universal redemption,

because it seemed unthinkable to have any other kind of universe. Bitterness was only an inverted hope. The tale of woe and wrong was a tale of ironies, as in the novels of Thomas Hardy, and irony has always a basis of faith; and so Thomas Hardy concluded the most famous of his novels with words that were very well-known in their day: "the President of the Immortals had ended his sport with Tess". Unbelief thought it at any rate worth while to borrow the language of faith. Atheism hankered to become a theology.

But we are living in very different times. There are no fierce protestations now or, at any rate, they are very rare and out of accord with the temper of our age. There are no angry mutterings, no sullenness even, no smouldering fires of resentment, no triumphant sense of heroic endurance of evil things, but only a cold acceptance of an ultimate meaninglessness. We seek no wisdom beyond the canniness of the completely disillusioned. We are too blasé for bitterness. There is no awe in our hearts to still us into sobering thought, but only the soulless laughter of maniacs who take their own antics to be the beginning and end of all things. There have been grim times in the world before now, barbarous ages, dark ages, ages of decadence and degradation; the world has known plenty of cruelty and horror long before the twentieth century produced its particular samples; we are by no means such innovators there as we incline to think. But there has never been a period when the world was so near to sheer insanity as ours, nor any, therefore, which bulged as much with hideous possibilities.

But let us not mistake the nature of these things. The main thing is not the atom-bomb and similar devices for mutual massacre. It is we, indeed, who have discovered these things. But that is no peculiar discredit to us; it is an incident in that advance of science which holds untold possibilities for good. And even if we do put these inventions to the ghastly use that is foreboded, there can be no great likelihood that other ages would have fared better. It may well be, in fact, that there is greater charity in the world today than in the past and, in the democratic countries where it is given an opportunity to flourish, there seems to be a much deeper sense of political responsibility. And that, of course, is what we would expect. For the means of spreading enlightenment and of engendering sympathy have been much enhanced. Admittedly men have also involved themselves in rigid political systems, and these, besides frustrating the creative power of individuals, are also threatening peace and security. If the great nations should find themselves again at war there may be ruin beyond all our imaginations can anticipate. But there is no inherent reason why the affairs of men should miscarry in this way. An industrialized civilization, while it adds immensely to the prospects of a completer

life for all, brings with it the need for new adaptations and adjustments. These are often hard to make and to understand, and it is not surprising that, in a period of transition and social ferment, there should be bewildering problems, breakdowns, and threats of war. There is a crisis today at the economic and political level—the crisis of which we hear most in our newspapers—which arises, not from any lack of goodwill or of intelligence peculiar to our age (mankind is better endowed than ever with both), but from changes in the structure of society made inevitable by the progress of science. But there is nothing to daunt us unduly here, for however hard it may be at the moment to see how this particular crisis is to be surmounted, and however appalling the thought of failure may be, we can see that this comes about in ways which do not diminish the stature of man himself. Nor are the prospects of eventual triumph as gloomy as is sometimes thought. But there is a crisis also at the spiritual level, which sharply accentuates our problems in the economic and political fields—a crisis in the soul of man. This also arises in large measure through the progress of science. For man has become so preoccupied with his own attainments, with his mastery over nature and his power to wrest her secrets from her, that he is apt to find nothing of moment in the world beyond the reflection of his own power and reason. He thus finds his triumph shortlived and empty. For the more he lives unto himself the more life loses its savour: his successes no longer excite him, but leave him all the more dismal in his contemplation of a universe which cannot support him. This is the disease of modern life, "the sickness unto death" of which Kierkegaard had a foretaste. Reality is shrinking from us, and in spite of all the intricate patterns we spin for ourselves, we are left to our hollow pomp in a cold and colourless world.

This is the supreme disillusionment that gives such an air of futility to all endeavour. Speculation, our most influential thinkers assure us, is just muddled thinking, a bedevilment of the brain to be cured by psychoanalysis and logic, religion is an illusion, useful in its time and place, but no longer important since the unsubstantial character of all religion has been exposed by Freud. Literature draws little sustenance from either philosophy or religion —except in some curiously outmoded forms out of accord with the critical temper of modern times. There are no creative drives, but only the dreary acceptance of things as they are, and the ordinary man, not sufficiently mindful of "the larger hope" even to despise it, gathers what sweetness he may from the passing hour, and without either stress or calm, with neither the prop of sententiousness nor genuine courage, but with bland indifference, awaits the political calamities which he has been taught by one

mournful diviner after another to consider inevitable, and which he has not in any case the spiritual vigour to trouble himself greatly to avert. Drift and a sense of hollowness, a spiritual inertia or blackout, which is so much more deadly than mere unbelief, are the marks of our age. Our values we take to be of our own devising and we change them at will; "man is the measure". And if we feel any need at all to give our experience an abiding pattern, we find it quite adequately met by sporting with the latest nihilistic extravagance. That these strange philosophies—or at any rate the Existentialist brand of them—have some elements of truth and profundity I do not doubt, but they are best known today, not by the insights which originally prompted them, but by the vulgarization of pseudo-philosophical novelists who cover the poverty of their art by a travesty of genuine thought and the exploitation of the sordid. That these futilities should exercise such fascination, if only for the purpose of intellectual sport, for those philosophers who most deride serious speculative thought, is symptomatic of the mood of today. But we should remember also the extensive influence which nihilistic thinkers have upon the minds of men in Continental countries at present, much more extensive than is generally realized in this country—and much more sinister. It is to the philosophies of Heidegger and Jaspers that young men turn most avidly today in the reconstituted German universities, the one ostentatiously disdaining "the mediocrity of daily life" but offering no better deliverance from it than a macabre "liberty for death" that "gives man the fullness which he sought in vain in the mobile mirage of time", the other making elaborate play with a monstrous philosophy of "shipwreck", which one would wish was intended as a jest were it not in deplorable taste. These are the ghoulish fantasies with which men sport today; and for the more fastidious and sophisticated, there is Sartre who seeks in his novels and plays to epitomize the inanity of modern life and to set forth the philosophy of "being in an absurd world" and "living without appeal". Could anything indicate better the pit of insanity which our civilization seems to be digging for itself, and into which we shall topple all the more hopelessly because by the broad light of day? It is not the new inventions for social suicide that should depress us most today, but the domination of a "philosophy of suicide". For it is these variations on the nihilistic theme that seem to appeal most at the moment to our intelligentsia, and to answer the prevailing mood. Nor is this wholly due to the war, although that is among its main causes. It springs from something deeper in the structure of modern life where war itself is accepted with surprising imperturbability as an incident in a world which is essentially absurd.

But we must not be content with merely looking at the more sombre side of modern disillusion and doubt. There may be in it, indeed, truly catastrophic possibilities. But there may also be something else, something very elusive and hard to define. The starkness of modern doubt is at any rate refreshing after the more vociferous, passionate unbelief of a century ago. And sometimes it does not seem extravagant to credit it, at least in some of its forms, with something of the single-mindedness and clarity of moral vision. It is not muddied by vague undercurrents, and there is swept away with it much which the mind of man had set up to soften the steel-like impact of reality. Realism compensates for a great deal. And it may be that in the sweeping away of so much dross and sentimentality the way is prepared for the incursion into modern experience of a religious awareness unsullied by superstition and adequate to present attainment. Beneath the stridency and clamour of political contentions, and the vulgarities of the industrialism we have not yet learnt to subdue, there is a curious stillness, ominous indeed, and full of foreboding, but also strangely suggestive of an inescapable haunting Presence. What will man find as the beat of his soul is arrested and stilled? Will the word he hears heal him or break him, and will the silence become articulate before our madness impresses itself into the political storms to the accompaniment of which the issue is settled in the soul? These are the questions which now await answer, and they will hardly bear much delay.

Such then is the situation to which the Christian must address himself today, and it is vitally important that he should understand it and have no illusions about it. He must not presume, for example, that there will be certain things common to himself and the unbeliever. His faith must be proclaimed in an environment which, if not hostile, has at any rate no elements of overt sympathy with him. He will not even be reviled; if he were understood well enough for that, the position would be very different. His problem is to find an entry for faith into an environment that is almost entirely unfamiliar with its language, and it is plain that merely to go through the usual motions will hardly make any impression on the frankly pagan society of today. That may even be the surest way of putting out the light in his own soul, for he will be in danger, not merely of seeming, but of becoming, a crank, of holding on stupidly to forms out of which the substance has passed. But it is no less absurd to cultivate an artificial novelty, or to seek freshness only in inessentials; that may in fact lead to caricatures of true religion which may bring it into even greater contempt. It may also lose us much by which the spirit of true religion is

preserved in traditional forms. The real problem is to make religion relevant to present need.

The history of prophecy should help us here. For although the prophets spoke, not the word of man, but the "Word of God", they invariably addressed themselves to men in the context of an immediate situation, as has been understood so well in recent studies which stress the importance of revelation in history. Our problem also is to bring religion into the middle of contemporary life.

Nor should we conclude that the position has worsened at every point. Even the starkest doubt is better than hypocrisy, and doubt, as we have intimated, may sometimes prove searchingly helpful. In particular, we need to keep very carefully in mind that our present plight is due to growth and very genuine enlightenment. Our progress *is* progress, and it would be very foolish to repudiate it, as some religious thinkers seem minded to do. Nothing but harm can come from wrongheadedness of that sort. But our progress, genuine and important though it is, has loosened us from the experiences along which religious truth used to travel, and many things which used to be genuinely religious are sentimentality now; our contacts have been shattered and man has been driven back on the new powers he has found in himself. To denounce this straightway as sinfulness is a very wrong assessment. Alienation from God, terrible though it is in itself as in its effects, is not moral turpitude. Let us be most chary of admitting that there is an increase of wickedness in the world today, even though the superficial appearances seem to suggest it. On the other hand, to regard our spiritual destitution merely as an incident in the course of an inevitable advance would also be misleading. It might mean that there is nothing for us to do, no cause for deep concern, no crisis which, arising from inescapable conditions, may determine our destiny for a long while. The position seems to be that we are summoned today to an exceptional effort to discover the ways in which religion, by being made more relevant to present needs, may strike into the whole of present experience with an overwhelming sense of reality, creating new mediums for those we have exhausted.

Present-day nihilism exposes the apologist of Christian truth to one special temptation. We are apt to say: "Men are giving up the world as a bad job, let us join in the chorus of denunciation; this is our opportunity; for the more men think of the events of the present life, and of their part in it, as too vain and shadowy even to lament their passing, the better prepared they will be to lay hold on the substance of faith". But nothing could be more

deceptively simple. Our problem is much harder than that, and there seems to be no greater cause for regret in serious thinking today than the ease with which influential theologians have been lured into ill-judged alliance with the nihilistic detractors of human life and endeavour. To adopt this line is just to play into the hands of reaction and make catastrophe doubly sure. How then should we proceed? Certainly not by encouraging men to rely wholly on the resources of their own minds, or to suppose that life as they know it now will content them. That is the root of our present madness, and it is the reverse of the Christian faith. The Gospel is essentially a message "from Beyond". But it is also one to be apprehended in the midst of life and in appreciation of all the values of life. It does not destroy, but fulfils; it does not disdain "the mediocrity of daily life", but it does transform it. The aim should not therefore be to renounce the world, or to turn men's minds altogether to a sphere removed from their present existence. For there could be no way more certain of inducing precisely that sense of moving about in a void which we need to remove. We need, not to weaken, but to consolidate man's hold on reality and to heighten the relevance of the faith to the present.

There are, in fact, few things which so defeat the purpose of religion as dualism within religion itself, that complete divorce of the "world to come" from the world that is. Nor is there a more complete misreading of revelation. God speaks to man as he is, and to the whole man; His truth is not superimposed on other experience, although by no means merely continuous with it, but written into it. This is what is overlooked in religions of withdrawal, whether from a vain or a wicked world. God makes Himself known in the media He has Himself ordained for man, yet in terms whose authenticity is clear. This is not something we can rationalize or reduce to any merely humanistic terms. We can only know it as we see it; it is the supreme miracle. But, as a miracle, it means, not merely that God is doing something, but that something is happening to man. It is human eyes that are opened in revelation.

This should be evident to any who will ponder the example of Jesus himself, or reflect on the meaning of the Incarnation; for, whatever else this crucial Christian conception means, it clearly implies that God stands in some peculiarly intimate relation to the world. There could be no sharper condemnation of the evasive and spiritless religion of renunciation than that which we find in Jesus. He was nothing if not realistic, and He taught us to think of God, not as One who has concern solely for some ultimate purpose which the world-process serves, but as a Father closely involved in our immediate lot, One in whose providence is embraced

he whole of nature as well as the life of man. The response of esus Himself to present need was immediate. Nor was this some- hing incidental to His mission, a bypath down which His generosity trayed; it was of the essence of His work. No one has dignified uman life as He did, or sent such a shaft of transforming light nto its humblest and most inconspicuous corners. The strategy or His disciples is therefore plain. For the more men despair of heir present existence the more is it necessary to heighten the mmediate significance of Christianity. Our jaundiced view of the world, our inability to see that its goods are good, our distorted vision and unhealthy preoccupation with self, are no doubt due o the disharmonies set up by our own sense of spiritual destitution, ut this can only be cured as faith becomes operative in the affairs f men. This does not mean that ethics is the whole of religion— ar from it; but it does mean that the moral teaching of Jesus is a point of concentration for us now. For it is here, in conscience and moral experience, that the interaction of the self with its mmediate environment is sharpest and most inexorable. The ieties, whether of demeanour, mind, or spirit, will avail us little, and may even throw us into blacker confusion, unless they grow in the soil of a more resolute Christian practice.

It is distressing, when we consider this, to note how irrelevant and ill-conceived are most of the cures propounded for present unbelief, and how little our religious leaders, for all their sense of imminent disaster, understand of the point where Christianity should be most militant now. To summon us back to the gentle fold of an authoritarian Church is piteously naive in its failure to appreciate what is happening to mankind today. When the spurious certainties which deaden the intellect are overlaid by an artificial colourfulness, it only serves to harden the antagonism which the eventual disillusionment engenders. For it is not romance that men long for today, but glowing reality. Not that there is anything wrong with romance, in religion or in art. We cannot, in fact, subsist long without it, and it would be a strange prescription for the cure of a mortifying positivism to abjure the use of creative imagination; but romance needs real experience, and without it speedily degenerates into vulgarity and triteness. It becomes, in fact, that caricature of itself which we despise so heartily today, namely romanticism. But if the attempt to rediscover belief by resuscitation of intellectual tyranny in the deceptive atmosphere of an artificially induced medievalism is entirely self-defeating, conviction is no less certainly hindered by the rival vogue of a firmer dogma. For even if the dogmas were sound, which for the most part they are not, to summon men in the first instance to an

assent to abstract formulations of religious truth is a hopeless misunderstanding of the nature of religion and invites our immediate dismissal as purveyors of a new superstition. The dogmas have only significance in the context of Christian living. But this also is easily travestied. For while it is supremely true that we cannot know the mind of Christ without committing ourselves wholly to Him, it is possible to mean by this the adoption of some esoteric attitude of committing ourselves, some curious mental ritual, quite unconnected with perilous action. This seems to be just what is intended in most recent Protestant theology where the attempt to perpetuate traditionalist doctrines, in spite of their being put entirely out of court by modern enlightenment and ethical thinking, takes the form of translating them into new and evasive terms on the basis of a highly obscurantist notion of the Christian's committing of himself to Christ, which is to make the whole meaningless, and which will allow of a cunning denunciation of dogma in the more accepted sense. This is much worse than the old superstitions, much more calculated to confuse our minds and corrupt religion than plain reliance on an infallible church or an infallible book or an infallible dogma. It is mystery-mongering with the name of Christ, the last and worst blasphemy, and we are gravely guilty of it today, not only in reactionary theology but in the bursts of directionless emotional evangelicalism which it inspires. Faith must be rediscovered in practice, in completer and more imaginative loyalty to Christian ideals. And although there are many spheres, as in the problems of war and peace, where Christians are distressingly, if understandably, divided and proportionately weakened, there are also vast tracts of the life of today, in personal as in social matters, which afford ample and obvious scope for energetic imaginative exercise of Christian charity and selflessness in the service of others. We are very far from exploiting these and setting an example of self-denial and imagination in the relief of obvious and appalling distress. But it is only when we do this, and take our Christian allegiance with the same seriousness as the communist takes the exactions of his creed — indeed with greater seriousness, because more intelligently and with the whole personality—that the assurances of the Christian religion will count for us and be worth stating again; it is then only that our witness will be effective. But when this happens our faith will also be sufficiently real to summon the modern mind, in the fullness of its resources, to grapple with the problems of faith.

A friend of mine recently visited a blind man who had been ill for many months, and to comfort him, when he complained of

he tedium of the sleepless nights he had to endure, my friend, ather thoughtlessly, suggested that he should divide the night into vatches and, as they passed, turn his mind to the expectation of awn. Normally it would have been very sound advice, as many sick person can testify, but not for a blind man. The reply ame gently, "But there is no dawn for me, John". It was a oignantly tragic remark, and it is symbolic of the desperate plight f mankind today. It is not that our hopes are dim, but that, n great part, men have no hopes at all; they acquiesce in an ultimate neaninglessness; there is no dawn for them. Can we meet this ituation, can the blind have sight? If so, if the miracle is to be erformed, it will only be because we are able so to live the Christian ife that the earth will seem again, to ourselves and to others, not he scene of frustrated effort and attenuated aims, but the sacred lace of encounter between man and God where the life of "the world to come" is found in the consecration of the life that is.

THE CHURCH AND THE RE-PLANNED COMMUNITY

By J. Alan Chambers, B.D.

Our local communities, especially in the larger towns and cities, are being substantially re-shaped by the post-war town-planning proposals and by the enlarging provisions of the social services. As one reads of these developments one sometimes wonders whether the Churches are to have any place at all in the life of the community, at least so far as the official mind is concerned. Nevertheless it is proposed to survey the situation, first in regard to town planning and secondly in regard to the social services, and to suggest that in point of fact there is a wide open door of opportunity for the Churches and their ministers to provide real leadership in the re-shaping of our communities. In this latter stage, in order to bring the discussion down to a practical level, it will be necessary to draw upon a certain amount of local illustration from the community in which the writer's own Church is situated. It must be admitted that these local circumstances will not necessarily apply to the majority of Churches, but it is hoped that they will at least be suggestive and offer some pointers as to what can be undertaken in other situations.

I—The Situation with regard to Town-planning and Re-development.

We must all admit the necessity of town-planning and re-development. The Industrial Revolution left us with many unfortunate legacies, and not the least of them was the ugly confusion and sprawl of our large cities. The modern city grew up in the last century with little forethought either for the then existing generation or for those that should follow. A large part of the population was condemned to live in small houses and crowded streets with inadequate or non-existent ventilation, sanitation, light and open space. That was perhaps bearable when the fields were still a few minutes walk, but the ring upon ring of newer suburbs gradually removed the open country further and further away from those in the inner prison, until many a child reached adolescence before he saw the green fields and woods and open skies which had been the heritage of the race. The newer suburbs extended the range of amenities with each decade that passed, and in inverse proportion reduced the close-knit sense of community until in the end they had to be

classed not as "neighbourhoods", with all the wealth of meaning that lies behind the good word "neighbour", but as "dormitories". People lived their lives in the cities and slept and occasionally ate in their neat little semi-detacheds. No longer did the employer live over the shop or close by his works and therefore near to his employees, but he began to live in segregated groups. Housing estates also tended to cater for people of one social and economic class and the wealth that is in variety departed from such community life as could have existed.

On the administrative level, local townships with their own governing bodies, composed of local people who were in close touch with local needs (even if they sometimes ignored them!) were absorbed in the larger city corporations, which were presumably more efficient and undoubtedly more expensive. No longer was there a local centre of civic interest and pride and it has now become a matter for self-congratulation and advertisement if the local councillor actually lives in the ward which he represents. It is not to be denied, however, that the centralized system has brought many advantages and its deficiencies must be met, not by vain efforts to set the clock back, but by a positive effort to put back into the present framework some of the values that have been lost.

Neighbourhood Units and Community Centres. The town-planners are hoping to remedy the existing deficiencies in two principal ways. First, by creating satellite towns to draw off some of the population of the larger cities. These new towns will be self-supporting, having their own industries, civic, cultural and business centres. In the second place, the population in the cities is to be regrouped into neighbourhood units with their own community centres. In this way it is hoped to restore the old neighbourhood sense, to create a local centre of civic interest and initiative and to make provision *within* the neighbourhood for all but the most specialized services and amenities. In these new towns and neighbourhoods it is generally planned that houses will be varied in size so as to encourage a cross-section of social and economic status in each community. This will add variety of outlook and ability to the common life and to its institutions. The worth of this to the Churches in such areas is to be noted.

A significant change is proposed in the landscape of the new town. We have long been accustomed to see the Church and its spire or tower dominating the village and strategic sites and busy corners of the cities occupied by the Church. Now it is to be displaced from its central position, geographically at least, by the Community Centre. It is probably allocated some quiet corner of the neighbourhood and the number of sites is strictly rationed. How far this will affect Church union and the possibilities of future "splits" is an interesting speculation. Certainly the enthusiasts

who planted their various denominational varieties so profusely in days gone by were wise to make hay while the sun still shone.

Planning by Control. With regard to the re-development of existing areas, it should be noted that local authorities will proceed ordinarily by control of building rather than by the acquisition of sites and building on their own account. It means that the full re-development of a given area will probably take at least 50 years—even if the present economic situation did not apply its own brakes. The Local Authority will acquire certain sites for roads, parks and civic requirements and develop them as they are able. Otherwise the position is that when existing buildings become obsolete they can only be replaced by the type of building indicated in the controlling plan. If the plan schedules a site for re-development as residential property and it is at present occupied by a shop, factory and a Church, the shop, factory and Church will be allowed to remain so long as they are in serviceable condition. Extensions will not be permitted and it is probable that a limit will be set on the amount which can be spent on repairs. When the buildings reach the stage when renewal is imperative they can only be replaced by residential premises and the shop, factory and Church must disappear. Many of our Churches will so disappear, and it would seem that this places a demand on the Churches of particular denominations in affected areas to begin *now* to build a joint fellowship, so that eventual transfers of membership to Churches which will remain, or to Churches to be built on new sites, may be accomplished with as little loss as possible.

It should be added that the bleak reality of the present situation is likely to reprieve a number of old but serviceable buildings, including schools, which instead of being swept away, will be modified and improved. This will prove helpful in retaining the existing neighbourhood traditions, a point to which we shall return later.

A Critical Glance at the Town-planning Proposals. As one looks critically at the town-planning proposals one would be churlish to do other than pay tribute to the enlightened attitude, even the idealism of those responsible for the plans. They offer fair cities indeed, with opportunities for all classes of the community to live a full life, so far as material equipment can make that possible. In general, these plans deserve the support of all men of goodwill, and we should exert ourselves to see that vested interests of different kinds—not always the big business variety—do not so whittle down these proposals that the scope and imagination of them is done away and that the citizens of the future are denied what we could have given them had we been alert and concerned enough. It is important that Christian people should pull their weight in this

respect. One important qualification has to be made. Well laid streets, parks and good houses do not make a community. Communities in fact are never made: they *grow*. It takes a long time to grow them. It is consequently a tragedy when re-developing an area to sweep away all the traditions and loyalties that belong to it. It is essential that some effort be made to retain the best of the past, and it will be one of the tasks of the Church to act as guardian of the goodly heritage in the community life.

II—The Situation with regard to Social Services.

Town-planning is providing the material *structure* of the New Community, but some consideration must be given to the provision on a rather different level made through the various social service agencies, statutory and voluntary. We are presented with an almost bewildering variety of social services and of social workers. There are the statutory services like the National Assistance Board, the Health Services, and the important ancilliary services of the Local Education Committees on behalf of schoolchildren. Then there are all the voluntary agencies like N.S.P.C.C., Children's Homes, Cripples' Aid Society, Poor Man's Lawyer, Citizens' Advice Bureau and so on. The work of these various agencies is co-ordinated as far as possible by the National and Local Councils of Social Service. The workers in these agencies, statutory as well as voluntary, contain people who rank second to none for selfless service to the community. Many of them are Christian men and women, but it is unfortunate that there is not a much higher degree of co-operation between the Churches and the social workers. Once, when the writer was visiting the Police Court Probation Offices, an officer to whom he was introduced said, "I wish we saw you parsons here more often. Without your help we cannot do our job properly". Generally speaking, social workers are eager to co-operate, but find little response from the Churches. There was a joint meeting some time ago between members of a Council of Churches group, and a Council of Social Service group. A paper was given on "The Social Services and the Churches" in which the need for greater co-operation was stressed. Unfortunately, instead of exploring possibilities of helpful co-operation, the discussion time was largely monopolized by parsons who got up to excuse themselves and justify their lack of co-operation. These social workers are doing a job very much akin to the minister's, and he needs their help as they need his, if the total needs of the people both seek to serve are to be adequately met. If the social services of the future become largely secularized, it will be in no small measure because the Churches and their ministers have withdrawn from their responsibility.

Co-ordination of Social Services. One of the biggest problems that faces the social service agencies as they move forward into what has been called the Welfare State is the proper co-ordination of their specialized activities, and at the same time the development of co-operation with local government administration. To take the second point first: the social workers have a fund of information about the real needs of the community because they are constantly dealing with personal problems and somewhere along the line their information and their point of view should be available both to local government departments and to town councillors—nor should central government departments and Members of Parliament be overlooked. This interchange does in fact take place, but there is scope for its extension. On the first point, the work of the Family Service Units, who concentrate upon the total need of the family as a unit, has shown up how much lack of co-ordination and how much overlapping there is in the social services at present. Let us look at a particular family by way of illustration. The following social workers are making regular calls: the family is receiving National Board Assistance so the Board officer calls, the health visitor is calling frequently because the mother has not much notion of caring properly for the children, the school attendance officer is calling because Tom and Mary are often away from school and are badly clothed, the Probation Officer calls to see George, aged 12, who has been in trouble with the police, whilst the inspector of the N.S.P.C.C., to whom the family have been reported, is also a regular visitor. Each caller has his own special interest and point of view, and the confusion of their various suggestions and advice can well be imagined. There is urgent need for teamwork and mutual consultation in social service effort. This is a need of which social workers are very conscious and many discussions and experiments are in progress, in an endeavour to meet it. In this endeavour the Church can provide a bridge of co-operation and co-ordination, as will be indicated in the next section. One thing can be said at this stage. There is a need for theological students in their outgoing year to have a short series of lectures on the Social Services, in order that they may know what kind of help is available and where to obtain it. Following that, it should be one of the first tasks of a minister on settlement, to introduce himself to local social workers, as people with whom he will have, in one aspect of his ministry, a working partnership.

III—The Church in this Situation.

The first item to be dealt with under this head, is whether it is any business of the Church to be concerned about this situation at all. It would seem that the trend of the times makes it easier to maintain that this is the Church's business than it would have been

a generation ago. It is worth saying, however, that in calling for the Church to take an effective part in the whole life of the community, we are not calling for anything new, but are going back to what has been traditional in the history of the Church. The individualistic pietism of the 18th century and its after effects were, in fact, a withdrawal from a position in the leadership and service of the community which the Church had long claimed for itself. In his little book on *Christianity and the Social Order* the late Dr. William Temple says, "It is assumed that the Church exercises little influence and ought to exercise none (*i.e.*, on the social and political life of the country); it is further assumed that this assumption is self-evident and has always been made by reasonable men. As a matter of fact it is entirely modern and extremely questionable". He then gives a brief historical summary and concludes: "this rapid survey of history shows that the claim of the Church today to be heard in relation to political and economic problems is no new usurpation, but a re-assertion of a right once universally admitted and widely regarded".

At a time when our towns and our social patterns are being recast into a shape that may subsist for 100 years, it would be sheer tragedy if the Churches withheld their contribution. It would mean the impoverishment alike of the community and the Church.

Christian Citizenship and Leadership. The most obvious contribution that Churches can make is through its members who hold responsibilities in community leadership, or who are prepared to accept responsibility. Nothing is perhaps so important as encouraging and training an active citizenship amongst our Church members. We need to learn the tactics of infiltration, so successfully exploited by the communists, so that in meetings and discussions on all levels of public life the Christian point of view may be put.

Beyond the individual activities of the church member, the Churches have a unique opportunity of providing leadership in the community, a leadership which may as often as not be expressed in the person of the minister. The Churches are on the spot, within the community already, with fine traditions, loyalties and experience behind them. If they will come forward to make their contribution, making it humbly in the spirit not of self-justification or in jealous guardianship of their supposed rights and interests, but in the spirit of service, it will be gladly accepted. The Church still has a considerable capital of respect left to it and its minister has a unique position in the community.

The particular way each Church goes about its job will vary enormously according to its own situation and local circumstances. In the smaller towns and villages community life is not being subject to so much change and in some cases the Churches and their members exercise an influence on local affairs which their city

brethren have increasingly lost since 1914. There is no doubt that an imaginative lead is called for from these Churches whilst they still have their opportunity and whilst the doings of the local Church and the utterances of the parson, at least on special occasions, are regarded as "news" by the local press.

On the other hand there are fairly new suburban areas which have gardens and open spaces but often lack community amenities and a community spirit. Such was the case described in a recent issue of the *Congregational Monthly* by the Rev. C. J. Steley of the Heston Congregational Church. His Church took the initiative when the end of the war brought the dissolution of the Civil Defence and other wartime services in which there had grown up a strong spirit of comradeship and service. The Church called a meeting of those interested in the formation of a Community Association and it became the centre of what is now one of the most flourishing Community Associations in the country. Its activities have now overflowed into many other halls than the Church premises, but it is recognized how central the Church has been in the development of this new community movement and, to quote the minister, "the Church has won a place in the thought and esteem of the locality which it never before enjoyed".

A Church and Community Experiment. From the garden suburbs of Heston, we turn to the crowded streets of Hulme, where the Manchester Town Plan envisages the complete redevelopment of the whole area as one of its first priorities. Hulme is an area where housing conditions are as bad as anywhere in the kingdom, but you will quickly forfeit the goodwill of its people if you begin to speak of slums and treat them as slum-dwellers. They have a healthy self-respect and they possess a strong community sense, the like of which is but rarely found. There are old institutions which have served the needs of the people for many a long year and it would be nothing less than tragedy if these were swept aside in the re-development as of no account. It simply will not do to say, "Let's make a fresh start here and begin again from scratch". New blocks of flats with central heating and hot water, shining new health centres, and wide tree-lined streets are admirable, but just as a house is not a home, so also a housing estate is not a community. Communities take a long time to grow, and if there are good roots they should be carefully extracted from the old soil and replanted as far as possible in the new. For example: The Hulme Dispensary has existed since 1870, and possesses its nurse and panel of doctors and devoted committee. It has the complete confidence of the people with whom there are strong personal ties. If there is to be a new State health centre, how much better it will be to incorporate as much as possible of the old dispensary, its name, its site, its staff,

its voluntary helpers, so that people may be proud of the new dress of the old institution they have trusted for so long. Let this principle be applied to all replanning. If there is a school with a name that has fine traditions, let us keep the old name even if there is a new building, let us keep the old staff where we can, let us keep continuity with all the best that the past has held. This is the principle upon which it has been agreed to act in Hulme. It is preferable that new community buildings and services should supplement and *assist* those that already exist rather than ruthlessly replace them. Where is there a better guide to the worthwhile things that are in the community than the Churches who have served it for so long? The Congregational Church goes back to 1810, the Methodists to 1818, the Church of England to 1828: there are no other institutions in the community which can point to such a record.

In this community you will find the most devoted service being given by social workers and teachers and others, many of whom could not be persuaded to leave the district for any consideration. But they have been mostly following their own lines and doing their specialized work in isolation from one another, even though their problems often overlap. It was at this point that the Congregational Church in co-operation with the Member of Parliament for the division took the initiative in forming the Hulme Community Council. This Council is an instrument of co-operation in the development of the community life of unusual possibilities and one in which the Churches can take their full share. It provides a meeting ground for all the social workers in the district, and in that respect has the value of a neighbourhood council of social service—a development which meets with the warm approval of the Manchester Council of Social Service. Added to this group are the educationalists, and all the head teachers take an active interest, as do youth club leaders. The local councillors and the Member of Parliament, who have immediate access to local and national government who hold executive power in so many fields at the present time, are also included. Finally, there are the clergy and Church representatives. It is interesting to observe that the housing subcommittee has as its chairman a local rector, whilst its secretary is the headmaster of a Roman Catholic school. The recreational subcommittee includes all the head teachers in the area, youth club leaders, probation and school attendance officers, councillors representing the education and parks committees of the Corporation and ministers. It has the important task of seeking proper recreational opportunities in a district which has hitherto had far too few. All the Council and committee meetings are held at the Congregational Church, the Council meets under the chairmanship of the minister,

and it is recognized that the church is in this respect a focal point in the community. One of the most interesting ventures is a fortnightly sandwich lunch. Any person working in the service of the community may attend. A topic of local concern is introduced at the lunch table and is discussed, the whole meeting terminating at the end of an hour. In this way those working in the community can meet together informally and come to know each others problems and needs and the way in which they can help in particular difficulties.

It is important to notice that such a Council as this is not only able to make an effective contribution to the local situation as it exists for the time being, but can co-operate with the local authority in the re-planning and re-development of the area already referred to. Contact has been made with Corporation departments concerned with re-development proposals, and helpful exchange of information and views has taken place. It is hoped that the re-development may be keyed to the real needs of the community as known to those who are within it, and that on the other hand the community may be led to appreciate and rightly use the new amenities and services of their environment-to-be.

It will be clear how easy it is for the minister to take the initiative in this sort of activity. The political parties could not do so, for they would be suspect. The head teachers would not find it easy, and most social workers would find it difficult. The minister moves amongst all classes and is confined to none, and the writer has found personally a most friendly and ready response to approaches he has made. People have said, "Yes, we will gladly share in this project: it is something we have felt the need of for years, but we couldn't see a way clear to do anything about it". It may be added that if the minister is in friendly contact with his town councillors and member of parliament, a timely word or suggestion can be far more effective than any number of pious resolutions passed by church meetings. He will find indeed that most civic representatives welcome the suggestions of anyone who is taking an intelligent interest in the life and problems of the community.

One thing however needs to be stressed. The minister has a quite surprising influence in the community as he will find when he begins to exert it. But at the same time he must earn his right to speak. He must be prepared to listen with respect to social workers who are experts at their own jobs and to learn from them. He must acquaint himself with the various social services and learn the background of his own community. Not only will he better be able to serve the community at large, but to put it on its lowest level he will be better equipped to serve the needs of his own congregation.

MUSIC AND CHURCHMANSHIP

By Erik Routley, M.A., B.D.

For some generations we of Congregationalism, distinguished in exposition, in oratory, and in scholarship, have none the less thrown in our lot with those who adopt towards the arts an attitude either patronizing or defensive. That this is not a legitimate legacy of Puritanism but a disagreeable perversion of Puritan principles I believe but will not try to prove here. Nor shall I adduce evidence, of which there is plenty, that despite honourable exceptions here and there, my opening generalization is true; I shall only here say this, that the unfortunate complacency with which we are content to regard the equation of the word "expert" with the word "charlatan", and to bandy that emotive and poisonous word "highbrow" in order effectively to frustrate any serious discussion in the matter of art, is evidence enough of an attitude to art which is less generous than ought to satisfy a religious community. Should this attitude be present in the reader, I propose to affront it by declaring my belief that if our Christian work is not prepared to learn from the work of those who minister in the arts it is cutting itself off from a rich source of refreshment. In particular I want to show some ways in which our Congregational church life can be judged, checked, confirmed, and illuminated from the world of music. And I had better say at once that, in order to make the subject manageable, I mean to treat of our church life as the social life of a redeemed society, and to take my musical examples entirely from that music which we loosely call "classical" and which is to be found in the two centuries which include the work of Bach[1] and Brahms[2].

The Problem of "Society"

In so far as it is a society, then, the church is designed to solve certain problems which are met with, and imperfectly dealt with, in all other kinds of society; and the core about which all social problems cling is the mysterious ambivalence in the normal human mind, which makes a man both seek and also hate the society of his fellows. That it is not good for a man to be alone is the principle upon which the concept of society is founded; we believe and know that man "comes to himself" not in solitariness but in and through his fellows. The New Testament invents a new spiritual category by defining the relationship through which man thus comes to himself as *agape* and separating it off from various other relationships which at first sight might be confused with it.

[1] b. 1685. [2] d. 1897.

But the achievement of this condition is only the hoped-for outcome of a long battle whose field is set by the tension between the gregarious and the solitary forces in each one of us. I want company, but I find the obligations and constraints of intercourse a wearisome and even forbidding responsibility from which I insist on sometimes "taking a holiday"; I want to be let alone, but if I think I am left alone, I am frightened as a child left in the dark is frightened. I prefer the empty third-class smoker, but hell is obviously very like permanent imprisonment in an empty third-class smoker.

For many, therefore, life is a constant alternation of the indiscriminate company of the crowd and solitariness, and through neither condition can a man "come to himself"; for he remains lonely in the crowd and brings forth little fruit from his loneliness. Neither the crowd nor solitariness is heavenly; I am persuaded indeed that the best earnest we have of heaven in our daily life is not in pageantry nor in solitary mysticism—both of these being highly specialized experiences—but in what I want to call precisely *intimacy*. Conversation round the fire (or in the pub: mark that, men of reforming zeal) in the company of those to whom I can say any word but that which is selfish or boastful, on whom I can rely for a ready and faithful response without a trace of pride or the danger of taking offence, and from whom I shall be able to gather the only things that can really add a cubit to my stature—this is the condition in which I can most fully "be myself". In this circle I am less self-indulgent, which is to say less self-pitying or self-complacent, than when I am alone; and I am less defensive than when I am in a crowd. I am "myself", I think, minus some of my more offensive attributes. If I am not in this way something better than my natural self, the intimacy is immediately destroyed and Babel supervenes, bringing once again loneliness.

Man, I say, comes to himself not in the solitary context nor in the crowd, but in the condition which I am calling intimacy, which presupposes the joyful and exacting discipline of courtesy.

The Clue from Music

Now music can be divided into three categories, which we can conveniently call the Rhetorical, the Solitary, and the Intimate; I would describe each of these in no more detail than is necessary to make the general system clear.

There is, first, a kind of music which is primarily designed for performance to a large audience, usually by a large company, that is, the music of the modern orchestra. This music is a comparatively modern invention; it dates from the days when, late in the 18th century, the invention of conducting made the complexity of the modern orchestra possible. The subject matter of the modern

rchestra (and here I refer to the subject matter of the symphonies rom Mozart[3] to Brahms), is the same in kind as the subject matter f the dramatist, the epic poet, and the preacher; and the identity established, not through the fact that a certain sonority and paciousness are the accidents of all productions in this kind, but rough the fact that the technique of presentation has in all these ases to be *simple*. Clear-cut ideas, readily intelligible form, eneralized language, and a resulting ceremoniousness of diction re common to the work of all who deal in high tragedy, which reality. Those who thus give themselves to rhetorical activity re dealing with audiences whom they can never know on terms f intimacy; hence the ceremoniousness, the simplicity, and the paciousness.

On the whole, therefore, you do not look in a composer's ymphonic work for his most *personal* work. If you want the omposer's convictions on great issues, you find them in his hetorical compositions, just as you find the preacher's convictions n his sermons. But it is possible with both musician and preacher hat in his own individual life he may have found either different nswers or no answers at all to the questions which he has answered hetorically in public. This is, of course, not hypocrisy; the ivergence detracts in no way from the truth of what the preacher as preached or the integrity of the composer's symphonies. In act, when you consider the most famous of the very few orchestral vorks which combine rhetoric with an intensely personal con- ession—the sixth symphony of Tchaikovsky—the effect upon he listener is analogous to that produced by a preacher who weeps n the pulpit; extremely powerful and extremely dangerous. It s, indeed, the musical integrity of that symphony alone which ersuades me that it is to be taken seriously in a way in which he same composer's Fifth is not, just as I should require in an motional preacher an unusually high standard of logical integrity n his preaching before I could regard him as a safe guide in natters of faith.

Now it must be added to all this that the rhetorical power of nusic has been developed, even exploited, just at the time when ommercialism, professionalism and hero-worship have made heir greatest impact on the world of music. The connection etween these events, which I believe to exist, I must not liscuss here. But the reader will scarcely need reminding of the emarkable faculties which critics and listeners have shown for nisunderstanding music. Critical manhandling, vulgar mis- epresentation and gross abuse have been the lot of orchestral nusic for the past century. Beethoven's fifth symphony, which n the hour of his greatest agony the composer was content to

[3] 1756-91.

associate with "Fate", has been made the symbol of spiritual and even of military victory: the case for this is extremely dubious. The prophetic alternation of doom and romance in Brahms has been labelled "intellectual" or "Teutonic", both words carrying the implication of a polite but unmistakable sneer.

For a composer's most *personal* music—that is, for the music which tells you most about the composer, whether or not that is what you want to hear—you turn always to his music for the pianoforte. Not every composer indulges himself even here, but those who are so inclined do in fact "give themselves away" in their pianoforte music more completely than elsewhere. This is because the pianoforte alone combines the negative virtue of being the one instrument upon which a solitary performer can get a satisfying result without being a virtuoso with the positive vice of being an extremely bad "mixer" in ensemble. There is always something solitary, self-sufficient, and stoical about the piano. Beethoven's piano-music combines an extremely personal idiom with a sense of rhetorical form, which makes him write it all in sonata form (with only a very few important exceptions); but many of his spiritual problems seem to find clues to their solution at the pianoforte: the great serenity and power of his last period (1819 onwards) is mysteriously prefigured in the sonata in D minor (1802) and in the G major piano concerto (1806), and is ushered in by the A major piano sonata, Op. 101 (1816). Schubert, that essentially extroverted composer, writes none of his greatest music for the pianoforte: his most self-revealing music is probably the late chamber music and the dramatic terror of such songs as those in the cycle *Die Winterreise*. Chopin, Schubert's direct opposite, wrote virtually all his music for the pianoforte. Schumann betrays much of his failing grasp in music for the pianoforte, not in symphonies. But the most distinguished example of this is Brahms, who at the end of his tragic life deserted all gregarious combinations and devoted himself to the pianoforte. Those last twenty pieces, Opp. 116-119, all written in some aspect of the simplest and most unrhetorical form in music (song form), contain some of the frankest and most abandoned musical "confession" in the whole classical repertory. Here is a man freed from public constraints and pouring out the despair of his heart in the most perfect and most terrifying miniatures in the pianoforte repertory. They confess that loneliness which was the despair of Brahms's life; the style of many of them is precisely that alternation of brusquerie and passionate, generous tenderness which was his most obvious personal characteristic. One or two of them are scarcely articulate[4]; some are savage jokes[5]; here and there a shaft of ligh

[4] Intermezzo E minor, Op. 119/2; Ballade G minor Op. 118/3.

[5] Intermezzo A minor, Op. 116/2, especially the A major section; compare the dank and lonely open octaves in the C sharp minor Intermezzo, Op. 117/3.

let in by a piece of pure graciousness[6]. To hear these pieces is hear a distracted saint at his prayers.

But music has a third way which is neither the rhetorical way r the solitary way. It is the way of intimacy, and it is commonly lled "chamber music". Chamber music has, in a sense, a longer story than the other two kinds; that is, it comes essentially nchanged from the days when music had neither rhetoric nor xpressive' preoccupations, and when players played and singers ng without a thought of being 'listened to'. In the early days l concerted instrumental and vocal music was of this kind, and often as not it was designed for the casual patronage and lectation of a court or to provide an aesthetic background for me aristocratic soup-eater. It comes from the time when music as despised and humble, before superstitious reverence had medalled and bedevilled it. And even now, when string-quartets "give concerts", the quality of music essentially "played for ve" has never disappeared. A symphony concert is an orchestra aying to an audience; a chamber-concert remains, in the original nse of the word "concert", a musical "intimacy", precisely rresponding to and even derived directly from the civilized and nobling pursuit of *conversation*. You listen to an orchestra; you verhear a string quartet. Moreover, the technique of chamber-aying is distinguished by its subjection not to a conductor's itocracy but to an unsymbolized, unincarnated discipline the reach of which immediately destroys the music. Chamber ayers play in a 'unity' which is secured neither by the redominance of a single player nor by a score-throwing Toscanini. he broken music is the only and ultimate sanction upon the reach of discipline.

Now it is the judgment of all musicians that the greatest music the world, and the greatest music of many of the best composers hese, I know, are question-begging terms: we must accept them r the present) is in fact to be found in the realm of chamber usic. Here, it seems, personal intensity and freedom can be lifted eyond itself and transfigured by the voluntary discipline of unity. eethoven's latest string quartets are commonly acknowledged to ach heights which even Palestrina never scaled. Schubert's ello quintet and G major string quartet are not far behind. ndeed, if the late chamber works of either composer be compared ith his last symphony the difference between the rhetorical and ie intimate is perfectly clear. Rhetorical music is essentially owed down by the size of its resources, its audience, its context. ou can 'get more said' in the context of intimacy: thought

[6] Intermezzo E minor, Op. 116/5, and the major/minor hoax in the Rhapsody E flat, 119/4.

moves faster, and you are less constrained by the necessity of 'moving with the slowest battalion'. Brahms similarly reaches heights in his chamber music which he never surpassed in his other work; it combines intensity with ceremoniousness in exactly those proportions which cause the listener to feel at the end of such a work that he has taken severely athletic exercise but has never been 'left behind'. In his clarinet quintet, by the way, Brahms seems to have come as near to a strictly 'personal' piece of chamber music as Tschaikowsky came to the combination of confession and rhetoric in his last symphony; there is more in common between these two works than the tonality. The difference between them is the difference between the temperament one expects of a native of Hamburg and a native of Moscow.

The Clue Followed Up

It will be sufficiently clear already that I wish to co-ordinate rhetorical music with the rhetorical and ceremonious aspects of life and of church life, solitary music with their solitary phases, and chamber music with their intimacies. The application of intermediate categories (like music for piano and a single instrument, which seems to correspond to debate rather than true intimacy, or organ music and vocal music and religious music on the large scale) I must leave to the reader. Here I only wish to press the point home in applying it to Reformed churchmanship; for I believe that the Church, as we Reformed churchmen understand it, responds precisely to all three of these fundamental human moods, and that since music also responds to them there is a strong probability that music and the Church have something important to say to each other, and that in any such discussion they can meet each other on terms of friendliness and mutual respect.

It is obvious, then, that the public worship and preaching of the Church corresponds to the rhetorical activities of music. The vulgarity and venality which have threatened the Church in its public life scarcely need emphasizing; surely the corruption of the medieval papacy and the sentimental adulation of the nineteenth-century Nonconformist preacher at the expense of the Word are very close parallels to the corruptions in public music of which I have already given a hint. No less will it be clear that individual piety, universally acknowledged to be indispensable to the true faith, is open to the same perversities that have produced the abuses of solitary music; we are familiar with a certain stuffy, sprawling, censorious stupor in religion which is not far removed from the triviality of much pianoforte music of the last century or the abominable conceit and contempt which have characterized certain musical performers who, in the words of one of them

link of their audience as "so many cod-fish on a slab". But
e of the Reformed Churches have reason to think that in the
ird way, that of intimacy, we have a conviction which our
ethren of other traditions ignore at their peril. For we have
e Church Meeting, which is the chamber music of church life. The
uritan ideal of the unconducted meeting, of voting being abolished
favour of 'the sense of the meeting', of the voluntary discipline
ose only sanction is the unity of the fellowship, of the granting to
ery man his due authority and to no man overriding authority, of
e supernatural unity which overrides individual variety without
er ignoring it—this is the application to church life of the technique
hich produced Beethoven's string quartets.

me Corollaries

Having established one result of this communication which I
lieve to be possible between the kingdoms of music and of
urchmanship, I wish now to buttress my case by pointing out
few corollaries of the main proposition. First, I wish to draw
it a few details by showing how categories can be confused in
th kingdoms and with what results; then I wish to comment
church music as it appears in the light of these reflections;
nally I shall return to the Church Meeting and the message that
usic has for it.

Much light is thrown on some of our church disorders by what
e may call the vexatious problem of the intractable pianoforte.
have already said (what every composer knows) that the piano-
rte is a bad mixer. It is this quality which makes it so excellent
symbol of that solitariness which can lead to either irresponsibility
melancholia. The pianoforte can accompany, or it can
minate, or it can dispute; but the problem of causing it to mix
equal terms with stringed or wind instruments taxes the musical
genuity of the composer to the limit. In chamber music the
minor piano quartet of Mozart, Beethoven's *Archduke* trio,
humann's E flat piano quartet, and the piano chamber works
Brahms show that great music can be written in this medium.
ut the piano chamber works of Schubert, the *Trout* quintet
premely and the trios opp. 99 and 100 to a less extent, are,
sides being music of a quality not less than magical, interesting
evidence of what can happen to piano technique when it is
nstrained by the necessities of intimacy; consider the hundreds
bars in the *Trout* written in bare octaves for the piano, and the
npianistic material which abounds in all three works; the piano
truncated, cramped, restricted. All this irresistibly suggests to
e the Church Meeting which contains one member who in wealth,
fts, reputation, or social standing is clearly set apart from his

brethren. The effect of a very rich man on a Church Meeting is exactly parallel to that of the pianist in a piano quartet who knows that his instrument can in fact *drown* the rest, if he chooses to let it. This man, wealthy or titled or artistic or in some other way condemned *a priori* to loneliness, finds that he must be either dominant or ostentatiously servile in church meeting. And yet our aim there is to make it possible for him to bring his own special 'tone-quality' to the ensemble. And the fact is, of course, that our great church meetings have indeed made sense of ensembles which would have made Mozart despair. Have we not all seen a church going forward from strength to strength under the unified influence of an ensemble which we can only compare in the present context with two pianos, a bassoon, half a dozen kettle-drums and a piccolo? The intimacy at which we need to aim is clearly the intimacy and unity of the Brahms Horn trio[7] rather than that of the *Trout* quintet[8].

But a far more awful warning is prepared for us in the fate of the pianoforte concerto. Now the piano concerto has developed from the pre-classical concerto, which was essentially a suite of movements written for two or more contrasting bodies of instruments. Essentially chamber music, the Brandenburgs of Bach and the Concerti Grossi of Handel are like a church meeting commenting upon the report of a chosen committee which, in its specialized work, employs the same principles that govern the larger meeting. Gradually the sub-committee became smaller—it is smaller in Bach than in Handel—until the common meaning of "Concerto" became a work in which a solo instrument is employed against the orchestra. In this form many of the greatest works in the orchestral repertory have been written, though it is interesting to observe in passing that comparatively few of them seem to deal in the more tragic forms of subject matter[9]. The solo-concerto became, of course, the most spectacular opportunity for the display of dexterity, and the abuse which followed on this discovery soon became a commonplace. One example of it is the remarkable vapidity of the early nineteenth century virtuoso-concertos that came from Italy, largely written for the violin, but a more familiar example in our own time is the astonishing vogue of the piano-concerto on the cinema-screen. A few of the more tuneful and spectacular passages of Rachmaninoff, Tschaikowsky, and Grieg have found their way into several important films recently, and perhaps we need not grumble too much about that; but monstrosities of this vulgar and sentimental hero-worship of the solo

7 Piano, violin, horn. 8 Piano, violin, viola, violoncello, double bass.

9 Mozart in D minor and C minor, Beethoven in C minor and Brahms in D minor are the only clear cases in the classical repertory. Some may wish to add Beethoven in G. All these are piano-concertos.

usician—I think of *Rhapsody in Blue* and *The Warsaw Concerto* show to what depths pretentiousness, snobbery, and a craving for eretricious effect will lead those who may have approached music their early stages in a spirit of genuine humility. This is, of urse, the result of the invasion of the rhetorical by the solitary; e have, in these ugly productions, the worst of both classes. We ve, that is, the musical counterpart of meretricious and senti- ental preaching, of cheapness and emotionalism in our public orship, even (to come full circle) of the abuse of music in our urgies.

I can pass quite naturally from this to my second subsidiary int, which is to warn my Nonconformist readers against a rnicious tendency, to which we of the Puritan tradition are gularly liable, to despise as irrelevant the making of good music church. To exclude music altogether was the attitude of some our forefathers, and had in it some ascetic heroism; in the uaker tradition, for example, it goes with their unconducted orship, which is the counterpart of an unconducted orchestra—hletic in the extreme and in its way admirable, without being e inevitable vehicle for rhetorical truth. I speak here not of this titude but rather of that which dismisses music as a pleasant dulgence beneath serious thought; the mind which regards music ot even as piety's handmaid, but as its hack, to produce mosphere on demand, to soothe the hearer and be brushed aside; e temper that sneers at the "highbrow" and is content with e disastrous rubbish that still disfigures many of our Sunday-hool festivals and accords to the organist of the church neither cial nor spiritual honour—neither a recognizable remuneration or an order of consecration in any known service-book. Against l this, I set the proposition that church music is, in fact, at s most familiar, chamber-music, music performed for love of e music and not for an audience. Let us admit that cathedral vensong and the services of the College Chapel are chamber music ndered worthily and in a cheerful discipline. To call them a concert" and dismiss them on that account as irrelevant to hristian worship is to ignore the fact that they will continue hether you are there to hear them or not, and also to assume e quite false proposition that music is in itself irrelevant to the aith. There is in fact, as the early Fathers of the Church were ever tired of pointing out, an uncomfortably close connection etween cheap music and cheap faith, and the converse connection etween healthy music and healthy faith was one of the reasons hy our Puritan forefathers, so far from forbidding music in urch, composed or caused to be composed some of the finest

and sanest music the church has ever known—the Psalm-tunes of England and Scotland.

Finally I would draw out a point or two beyond what has already been said about the church meeting. Like chamber music, the church meeting is founded in and fructified by love. It does not claim to be rhetorical or evangelistic. It is the church doing its daily business in intimacy and building up itself in love. It requires that each member be as eagerly expert at his Christian calling as a member of a string quartet, and that each shall so combine courage with courtesy that he is equally effective when he is accompanying in the background, playing his temporary solo passage, or entering into the counterpoint of debate. He will be undisturbed by tension but vigilant against clumsiness and ugliness; he will take constant care of his "tone-quality", as much care as the string-player takes that he may not obtrude in the ensemble. Humility and skill are his two most cherished attributes.

Is the church meeting then an esoteric gathering of rare experts? Though it might seem so from the foregoing argument, we have to concede that at last our analogy has broken down. There is no law which says that every man must emulate the skill of the Griller Quartet in string playing; no law, that is, but the esoteric law of music. But there is a law which says "Ye shall be holy", and it is a law transcending all church order; it is the law of God's own love by which the worlds were made. Not to seek proficiency in music is an accidental and neutral choice. Not to seek it in Christian living, of which the church meeting is the epitome, is the cardinal sin of sloth. It is like a modest ceremoniousness on the part of the defenders of Thermopylae or Dunkirk, or a polite retirement from the scene of a blazing house. It is a despised birthright.

A PSYCHIATRIC ASSESSMENT OF RELIGIOUS RITUAL AND CEREMONIAL

By H. Edelston, M.B., D.P.M.

In these days of scepticism and doubt the psychiatrist has become the modern oracle and many problems and questions formerly brought to the minister now find their way to his consulting room. This applies equally to all religious denominations and is in fact part of the general decline of conviction in religious beliefs. It is perhaps a sign of the times when, to my question about his religion, which I usually ask as a routine matter, a patient *apologized* that he still went regularly to church!

Like so many other rebellions against authority and tradition, this recoil from religion has for the moment gone too far. There is no doubt that some forms of psychiatric practice can be, and have been, grossly "oversold" to the detriment both of the patient and psychiatry. The revolutionary views, so prevalent between the two world wars, explaining away religion as a "father-fixation" and dismissing all religious practices as fear-ridden superstitions, are every bit as unsound as the one-time clerical rejoinder condemning psycho-analysis and its derivatives as direct incitations to immorality. Yet undoubtedly there is something wrong with religion in practice (whatever one may think of it in theory) to have allowed so strongly entrenched a form of human behaviour to be undermined, almost overthrown, so easily and so rapidly: practically in one or two generations. It would be as well for the exponents of the various denominations to take serious notice of the critical analysis of modern psychology, much of which is not without point, and put their house in order accordingly.

Before proceeding I would like to clear up one source of confusion: the belief that modern "scientific" psychology and religion must inevitably be mutually antagonistic. They are certainly so when each oversteps its boundaries and encroaches on the field of the other, and a clarification of what is properly the subject of each would be of benefit to both. It is one function of a religious discipline to set up standards of conduct pointing towards the highest ideal in God. Analytic psychology on the other hand sets itself out to deal with people as they are, not as they might be or ought to be. This latter has been called a "realistic" approach in contrast to the "idealism" of the Church and Synagogue. But

both these terms must be used in their theoretical and not their popular sense. When a man gives his life for his country or his faith, his ideals in this respect are just as real in their results as the narrow selfish "realism" of the shirker and the dodger: in the long run probably more so.

If the fault of the psychiatrist is to undermine the importance of ideals then the error of the cleric (and not only the cleric but the magistrate and the judge too) is to assume a plasticity in human behaviour which rarely exists. In other words people cannot change their habitual modes of conduct as easily as one imagines. More often than not, only a veneer of conformity is laid on to hide one's weaknesses; but of the latter nothing is more true than "Plus ça change, plus ça reste la même chose". Besides it is so much easier to see and "correct" the faults in others than in oneself. When it comes to oneself there are many obstacles to changing for the better, even where there is a genuine desire to do so; the old Adam in us is not so easily got rid of, and many a person has found the unpleasant truth of the proverb "The road to hell is paved with good intentions".

It has been left to the psychoanalyst to show in detail one basic source of difficulty in effectively reforming ourselves. I say "in detail" advisedly, because the problem like so many others of its kind having religious implications, has already been posed in the Bible.

> The heart is deceitful above all things and desperately wicked: who can know it? (Jeremiah XVII. 9).

Modern psychoanalysis has provided us with a technique for getting to know the deceits and wickedness of the heart, and is able to uncover the deeper and less salubrious motives which not infrequently lie behind much of our so-called idealism. In doing so it has revealed in the human mind an astonishing capacity for self-deception. The discovery of one's moral failings is subjectively very unpleasant, even distressing; and an individual will put up all sorts of unconscious evasions and disguises, technically known as "defences" to avoid a humiliating self-exposure. One particular set of defences prominent in a certain type of nervous illness, the Obsessional Neurosis, shows close similarities to a religious ritual, a fact which has important bearings on the subject to be discussed here. I shall have more to say about it later. We are now ready to take up our study of religious ritual and ceremonial.

Some kind of ritual is an indispensable part of organized religious practice. True, pious meditation can be carried out in solitude and alone, but religious worship in the generally accepted sense of the term is a social, or rather a communal affair. This is well-recognized in all forms of religious practice, which necessarily

provide an organized order of service for all to follow together to avoid confusion and chaos.

This social basis of ritual does not take us very far. In any particular cult there are numerous other elements: the historical, the mystical, the theological, etc., which go to make up the liturgy as finally determined. They may be, and usually are, laid down gradually over many years, even centuries, and come to represent all that is considered finest in that religious tradition in terms of the essential purpose of the service viz., to enhance and canalize the religious feelings of the congregation of worshippers. Once laid down, however, they take on the extremely conservative nature of all traditional orthodoxies and become correspondingly fixed and rigid. Sooner or later the once-living service of the formative, religiously creative period, tends to degenerate into an empty formula devoid of feeling, and even of meaning. And then the religion itself comes to be nothing more than a set of superstitious practices, an empty shell without content. The Biblical prophets were well aware of this danger, and from Isaiah onwards fulminated against ritual without meaning, against sacrifices without justice[1].

The unhappy degradation of the spirit of a religion into a set of sterile formulae so vividly denounced by the prophets is not entirely a passive decay due to lack of interest. It has a positive side which greatly accelerates the process. There is a decided tendency in many people to make use of some prescribed ritual formula or convention, as a means of shutting out unpleasant feelings which would otherwise make a situation too embarrassing. Indeed, I have seen a definition of one class of ritual as *"The unthinking repetition of traditionally accustomed actions to prevent the intrusion of one's thoughts and feelings"*. The social value of such a procedure can easily be seen, for example at a funeral, where a well-ordered ceremony habituated by generations of tradition may act as an emotional narcotic. Something to do is a good antidote for grief: so much the better if it can be done unthinkingly.

Unfortunately this kind of protection against one's feelings is open to considerable abuse, and there are two extensions of the mechanism, both of which can lead to very unsatisfactory consequences.

In the first place, one should not need to be told today that evading one's unpleasant feelings just because they are unpleasant is an unhealthy form of escapism. There are occasions, many occasions, when the refusal to face up to recognition of one's guilty fears in particular, whether by denial or suppression or by any

[1] Cf. Isaiah I. 11-16. Also Micah VI. 6-8.

other method, can be very harmful in obstructing a truly adult religious development. The conquest of guilt and fear through repentance and prayer, which in many respects constitutes the central core of religious understanding, presupposes a frank admission and confession of one's faults and failings, with all that follows from it.

More serious still is the second "mental mechanism" which comes into play in some sensitive people, *habitually* unable to tolerate their own guilty and fearful thoughts. Rejection and denial of many happenings in early life becomes automatic; the person is unable to integrate the experiences and loses all recollection of what they meant to him. The whole process is quite unconscious; technically we talk of repression and the formation of repressed complexes[2]. The matter does not end there, however, for repressed complexes are continually seeking expression and need active mental forces called "defence mechanisms" to keep them at bay. There are various kinds of defences found by psychiatrists in different patients as manifested in their symptoms. For our purpose here the most significant is the compulsive ritual developed by patients suffering from obsessional neurosis. The patients tell us that in certain situations and circumstances, they have to act out a series of quite complicated ideas which seem to have no meaning for them. The circumstances vary from case to case as also does the precise nature of the actions they feel compelled to perform: but with any particular patient the symptoms repeat themselves exactly each time they appear. An elaborate compulsive ceremonial is thus set up which is adhered to strictly and with absolute precision, and if interrupted or not carried out correctly, the patient is worried and unhappy until he has begun all over again and repeated the performance properly.

This is not the place to go into details of the more pathological rituals developed by sufferers from this neurosis, full accounts of which can be found in the appropriate text books on mental disorders[3]. As has often been explained, they amount in kind to a set of private religious exercises which can often be paralleled by the religious rites practised by primitive peoples. Dicks[4] gives the example of a professional man who "had a most elaborate ritual of raising his folded hands to his forehead as if in prayer

2 These expressions have now passed into popular usage where unfortunately they are more often than not misunderstood and misused. The unconscious nature of the mechanism means that the person concerned knows nothing about his own repressed complexes. Indeed he would be the first to deny indignantly any such ideas if they were put to him. It needs special methods of psychological analysis to unearth the complex and reveal it to the patient.

3 See A. A. Brill: Freud's Contribution to Psychiatry. Esp. Chap. XI on Psychoanalysis, Art and Religion.

4 Clinical studies in Psychopathology. P.64.

whenever he left his house or entered another house . . . most interesting was his ceremonial about not leaving anything belonging to him behind in offices, or posting letters which would be 'floating about' all night; he took the greatest care to dispose of his cigarette ends, used matches, food remains and even cut hair and nails in a manner exactly similar to that described by Frazer in the Golden Bough".

The close parallel between some kinds of religious ceremonial and the compulsive practices seen in obsessional neurosis has been seized upon by the psychoanalytic school as "proving" that religion and neurosis are identical forms of behaviour. Brill[5] argues as follows: He admits that there are glaring differences between obsessive acts and religious rites, in particular, the individual nature of the ceremonial of each neurotic as contrasted with uniformity of expression by the votaries of any particular religion. Again, "The compulsive neurotic realizes his acts are silly and hence conceals his obsessions as much as he can. The devout believer on the other hand, manifests no such feeling and goes through his religious rites at the set time wherever he happens to find himself. In this respect the compulsion neurosis represents now a semi-comic, now a semi-tragic caricature of a private religion". But he continues: "This sharp distinction between neurotic and religious ceremonials vanishes, however, as soon as obsessions are subjected to analysis. We then find that though individually determined, they are as full of meaning as religious ceremonials. To be sure, the meaning of the compulsive act is unconscious to the patient, but the same is true also of the ceremonials observed by the average pious observer. He, too, goes through the rites without really understanding their meaning. The ordinary Catholic does not know the meaning of the Latin used by the priest, any more than the average Jew understands the Hebrew he mumbles in praying. As a matter of fact, most of the religious ceremonials are symbolic expressions, the meanings of which are known only to a few of its learned votaries".

There is much substance in this criticism. Every religion has its superstitious practices, and in every congregation of worshippers there will be found more than one for whom the religious service is little more than an incantation to keep misfortune at a distance, a kind of insurance against the devil. The rationale is precisely that of the obsessional and is familiar to most of us at some period of our childhood. "Something terrible will happen unless I avoid stepping on all the cracks in the pavement", or "I must go exactly the same way to school as I did yesterday or I shan't do so well in my examination", and so on. Even as adults we

[5] Op. cit.

mutter abracadabra and cross our fingers, or refuse to go under ladders, and the like.

Enough, and maybe too much, has been said and written about these magical practices and superstitions in the many works on anthropology that have appeared since the turn of the century. Everyone can quote Fraser's "Golden Bough" to show the origin and nature of religious rites in this and that and the other fear of "the gods" and the attempts to placate them. The mistake in these studies, as in Brill's criticism above, lies in the assumption that *all* ritual begins with fear and ends in superstitious magic: that there can be nothing more in the true prayers of the devout than is found in the obsessional formulae of children and savages: and that *all* religion is nothing more than an enormous self-righteous self-deception, one gigantic neurosis.

I think I have already indicated how much I disagree with this wholesale rejection of the religious life of man. We owe a great debt to the above studies both for their analysis of religious beginnings and for their exposure of the humbug of much that passes for religion. But there is much more in a movement than its origins and its failures. Children grow up, and savages become civilized: early and primitive impulses develop, become sublimated, as the psycho-analyst has it, into finer and more adult expressions. "The fear of the Lord is (only) the *beginning* of wisdom" and what comes after is of great moment in the slow and painful progress of mankind. One important element in neurotic behaviour is the failure so to develop: in more pronounced cases there is a definite retreat from adult responsibility in the face of life's difficulties, and a regression to safety in the more primitive ways of childhood. Obviously the recognition and elimination of unhealthy elements of this kind in religious practice is of great moment, for their presence is indicative of a failure to advance to full adult stature, hidden though it may be by a cover of the most respectable orthodoxy.

I would suggest the following four lines of approach which should help us to distinguish between a truly sincere religious expression and its spurious neurotic counterpart.

1. The narrow rigidity of the neurotic ritualist.
2. The relationship between personal orthodoxy and everyday conduct.
3. The *positive* effect of religious practice on character and the integration of the personality.
4. The lead to a *genuine* universalism as opposed to an exclusive sectarianism.

Let us take each in turn.

I have previously noted the innate conservatism of traditional religious forms. One can hardly expect them to change very frequently, but where ritual hardens into complete rigidity, it becomes correspondingly suspect. An over-zealous observance of minutiae, a fanatically rigorous insistence that not a word be altered or omitted, is the red light to the psychiatrist. For he has the counterpart before him in the obsessional character[6], narrowly rigid and fastidiously over-scrupulous, hedged in by a pathological sense of duty giving rise to compulsions which direct and control their lives and make them so hard and intolerant both to themselves and others. In private they often show minor neurotic symptoms: for instance, they may be plagued by compulsions to check and recheck all the doors and windows and whatnot before going to bed: or they must have their clothes laid out in exact symmetry before retiring: or everything must be arranged in pairs, or in fours and so on. One can get all grades, from these fairly trivial manifestations to the full-blooded neuroses mentioned earlier. And what betrays both the religiously and the personally neurotic is the severe outbreak of anxiety if perchance some infringement has taken place *even inadvertently*.

Symbolic forms in religion there must be, but these are not inviolable for all time. Modifications, even if only minor ones and involving not much more than a shift of emphasis, or a reinterpretation of an ancient practice, should always be possible according to the needs of the age, and again on special occasions. For in its ability to illuminate the problems of contemporary life lies the acid test of what basic truth informs any religious symbolism and dogma. What may have been meaningful at one time may degenerate into a set of superstitious practices in a subsequent era, only different in degree from the fixed formula of the neurotic obsessional. "The Sabbath was made for man, not man for the Sabbath" can be translated into modern terms in many directions.

Another clue to the real nature of a person's religious practices can be found in a comparison with his everyday conduct. Though perhaps more common at one time than it is today we are still familiar with the devout churchgoer for whom the number of attendances at service is the measure of his religious life. He never omits an occasion: he is in the forefront of the praying and singing: his amen is loud and fervent: in all a veritable pillar of the church. But in private life how different! His narrow self-righteousness makes him an intolerant and intolerable humbug. He himself is smugly self-satisfied, for is not everything put right

[6] This refers to the kind of character in which an Obsessional Neurosis is likely to arise, as distinct from the symptoms which constitute the neurosis itself.

between him and his God by his faithfully correct Sunday observances? In some religious faiths he may go through the formal confessional and undertake the prescribed penances to receive absolution: then continue in his daily behaviour exactly as before. The logic is that of the naughty child who has been punished for his misdeeds: having paid the penalty he is now free to misbehave again. Indeed, he may go so far as to invite punishment to soothe the conscience in anticipation[7]. This form of behaviour is not as unnatural as it would seem at first sight, for it has close analogies with the unconscious mental mechanisms uncovered in cases of neurosis. On submitting obsessional patients to psychological analysis one finds in their symptoms both forbidden desires (usually of an aggressive or sexual nature) and the expiatory self-punishment for them—in symbolic form only, of course. Covering all, and protecting the patient against any conscious knowledge of his guilty desires, is the private magical formula which is his only over-behaviour and which acts as his complete salvation so long as it is carried out correctly. (This explains why he has to adhere to his ritual formula so closely: otherwise there is a danger of his underlying guilty complexes breaking through into consciousness). The upshot, even though unconscious to the patient, is that one need do nothing more about one's guilty desires: one can both have one's cake and eat it. In the same way on a near-conscious level a rabid religiosity allows one to wallow self-righteously in the ceremonial of confession and "atonement" without feeling any obligation to alter one's day to day behaviour[8].

So far we have considered only negative aspects. But religious beliefs, if they are to be anything, must have positive effects on character and the integration of the personality. Truly religious practices carried out sincerely and regularly should make for an improvement and a strengthening of character, and their meaning and construction should be such as to promote this end. Here lies a complete break between the ritual of the neurotic and that of the truly religious. For the ritual of the neurotic effectively blocks such a development of character. This follows from its very nature as a private magical formula designed to *prevent* access to consciousness of certain intolerably guilty thoughts and feelings. Now there can be no satisfactory personality development without the capacity to face one's emotional difficulties and resolve the

[7] One is forcibly reminded of the historical parallel in the mediaeval Sale of Indulgencies, etc.

[8] This evasion, which is the very basis of the religious neurosis, is well recognized in the Jewish tradition which demands that *before* the Day of Atonement (set aside for repentance to God) one should put oneself right with one's fellow men.

conflicts they engender, and so long as these are kept at a distance, emotional progress is not possible.

The neurotic sufferer is more to be pitied than blamed. His conflicts are unconscious and repressions forbid him access to them. Only in a deep psychological analysis can he uncover the underlying discords in his character and so release even the *capacity* for a better integration. But then none of us is a fully-integrated personality: everyone, even the best of us, has his conflicts and his doubts and difficulties on a more conscious level, which he cannot resolve without outside help. Here it is that the religious ideal enters, the ideal of a God of Holiness in Whom all doubt and discord are set at rest. There is a clear convergence at this point of religious and psychological ideals. The psychologist's perfectly integrated personality, balanced, unified and harmoniously mature, is the human counterpart of the wholeness and completeness of the religious vision of God.

In the attempt to achieve this ideal, whether the psychologist's perfectly integrated personality or the religious vision of holiness, one comes across our fourth and most searching test: that whatever one's religious beliefs and ceremonies, there must be room for a genuine universalism in practice. Many have been the formulations of this great truth. Psychologically, the dictum runs: There can be no completely integrated man in isolation; indeed there can be no completely integrated man without including the whole of mankind. The fate of each is bound up with all. Or, in theological terms, the unity of God, professed by all monotheistic religions, carries with it the natural corollary of the unity of mankind. I will not dilate on the obvious place of sympathy, pity and respect for the rights of others in this connection, which one finds again and again in all truly inspired religious writings. Most precise and specific is the Mosaic injunction first laid down in Leviticus "Thou shalt love thy neighbour as thyself", and repeated with varying emphasis and in different contexts throughout the Old and New Testaments.

In the offer of a purely personal redemption held out by some forms of Christianity this communal nature of religious responsibility tends to be obscured. There is no need to stress the dangers inherent in any such sectarian credo as: "I am saved, and damnation to all unbelievers", or the corresponding line taken by the bigoted ritualist "I alone have performed all the prescribed rites, I alone sit in righteousness". That way takes us back to the "private" religion of the obsessional neurotic, and, as with him, it is but a formulary designed to cover a narrow selfishness and a frightened search for individual security.

Both the psychological and the religious ideal ask for a great deal, in fact, for the impossible. Life must be a perpetual striving, a perpetual search for completeness, for God, in the full knowledge that finality, in this world at any rate, is unattainable. "It is not given to us to complete the work", says Rabbi Tarphon "neither can we desist from the task". Through the task life becomes an adventure, an adventure into new realms of creation and achievement. For the mature adult there is no turning back, no retreat to the comfort and security of easier days. Only the neurotic, bound up in and protected by his private ritual, can maintain the fiction of an active religious life and at the same time take no chances and ask for no changes.

There is a sense, as McMurray has pointed out, in which every truly religious person is revolutionary. Dissatisfied with the *status quo* he seeks constantly to develop closer approximation to his ideal of perfection, and in doing so he is apt to clash with the established practice of the priestly caste. The priest, as the repository of tradition, looks upon it as his duty to preserve intact that which he has received from his forefathers and resists any change. In every religion there is this constant conflict between its priestly and prophetic elements. The priest demands the proper form, and prophet looks for the content. It is a conflict that, like the search for the ideal itself, will never completely be resolved.

We cannot all be prophets and many of us must be content to fulfil the minor rôle of following the symbolism of the ritual as it stands. A sound ritual has this positive advantage: that by constant repetition may be hammered home truths that otherwise would be ignored or overlooked, only so long, however, as we are alert to the dangers of ritualism, only so long as we take care not to lose our feelings altogether and allow our prayers to become mere mechanical repetitions, and most dangerous of all, only so long as we avoid the conceit of perfectionism, the assumption that in our own particular practice, as we have it now, lies the sole road to salvation in unalterable finality. That way lies bigotry and intolerance, both of them irreligious vices.

I would end by repeating that the finality of perfection is not for us: and a truly religious outlook must have a place for all, even for those whose path to completeness does not coincide with our own. Here is the place for the supreme virtues of humility and tolerance. Indeed, may it not be that the finest religious formula is as given in the words of the Talmud: "The righteous of all nations shall have a share in the world to come".

JOHN BUNYAN THROUGH FRENCH EYES

By Geoffrey F. Nuttall, M.A., D.D.

A major study of John Bunyan[1] by a Frenchman is something of an event. For a foreigner *The Pilgrim's Progress* must be almost as hard to assimilate as Boswell's *Life of Johnson*. French, especially, has difficulty with the names of the characters—which are so much more than names: Giant Despair's wife, for instance, Mrs. Diffidence, would hardly recognize herself as Mme. Manque-de-Confiance-en-Soi.

Such difficulties, which inevitably attend any study of a literature other than one's own, M. Talon has not entirely overcome. His book contains a considerable number of misprints or misspellings of English names; a smaller number of misstatements, such as calling Thomas Cartwright (the Lady Margaret Professor at Cambridge) Professor at Margaret College, Oxford; and an occasional wrong attribution of an anonymous work or inexact wording of a book's title, brought about by reliance on a secondary authority. His quotations from Bunyan himself and the references he gives for what he quotes prove sometimes inaccurate. His knowledge of Bunyan's contemporaries is shallow compared with his knowledge of Bunyan, and at times misleads him into attributing to Bunyan's genius what in fact was common form; and his knowledge of the Bible, at least in the Authorized Version, while remarkable in a Frenchman and a Roman Catholic, is not such as to prevent him from missing its influence in a round dozen of passages, which again he attributes rather to Bunyan himself, occasionally with some misunderstanding of their drift. When all is said, these are minor blemishes in comparison with M. Talon's knowledge of Bunyan's own works, and of volumes which influenced Bunyan, such as Arthur Dent's *Plaine Mans Pathway to Heaven* and Samuel Clarke's *Mirrour or Looking-Glass both for Saints and Sinners*. Some of the most valuable pages in the book are those in which light is thrown on *The Pilgrim's Progress* from passages in Bunyan's treatise *The Strait Gate* ("in some respects the allegory appears as the poetical development of several abstract themes in" this) and in his autobiography, *Grace Abounding*. By this means, the unity of Bunyan's personality is seen, and his work receives added depth.

[1] *John Bunyan: L'Homme et L'Oeuvre*. Par Henri A. Talon. Etudes de littérature, d'art et d'histoire. Paris: Editions "Je Sers". 700 fr. pp. iv 362 + 37 (appendices, bibliography and index).

M. Talon's special interest and gifts are in the literary and psychological field; but he is well aware that for Bunyan his faith purpose. In contrast with *a notional and historical assent in the* was essential and the conversion or edification of others his main *head*[2], Bunyan's faith is *a principle of life, by which a Christian lives, a principle of motion, by which it walks towards heaven in the way of holiness*; it is "the intuition of God as present". *Hast thou not sometimes as it were the very warmth of his wings overshadowing the face of thy soul?* In Bunyan's writing this expresses itself in what M. Talon calls his " 'contemporaneity' with Jesus": "Bunyan hears Christ's voice as if he were His contemporary". *Methought I was as if I had seen him born, as if I had seen him grow up, as if I had seen him walk through this world, from the cradle to his cross.* In his sermons Bunyan "is present at the Creation", even. As M. Talon perceives, this implies a special quality of faith as well as imagination.

The intimate personal character of Bunyan's faith demanded that it be shared and enjoyed with others. For Bunyan "one of the highest joys of heaven will consist in the fellowship of those truly one in heart and soul". A foretaste of these joys is to be found in the fellowship of the saints on earth, and here M. Talon makes good use of Professor G. B. Harrison's facsimile edition of the *Church Book of Bunyan Meeting,* the church at Bedford of which Bunyan was a member and latterly the minister. He also sees its relevance to the Palace Beautiful in *The Pilgrim's Progress*. "The Palace Beautiful is the Church as Bunyan conceives it: a sort of "home", where one finds refreshment in communion with God and in friendship with one's fellows. His Church is social, if this use of the word may be allowed". For those who are Bunyan's spiritual heirs there is no need to apologize for the use of the word, or indeed for the idea, which is a New Testament idea, though evidently still strange to a Roman Catholic. M. Talon's description of the Church as for Bunyan "a sort of 'home' " receives an illuminating comment in a later quotation from J. R. Green that "the 'home', as we now think of it, was the creation of the Puritans". Elsewhere M. Talon cites what he calls John Geree's bold saying in his *Character of an Old English Puritane* (1646) that "his family hee endeavoured to make a Church". For Bunyan likewise "the family is the cell of all Christian society".

Again, because Bunyan's faith is so deeply personal, its heart is to be found in prayer—his own prayer. *I am sure* . . . , he wrote in his treatise *I Will Pray With The Spirit* (1663), *that it is impossible that all the prayer-books that men have made in the world should lift up or prepare the heart.* In this treatise M. Talon

[2] Quotations from Bunyan are in italics, to distinguish them from M. Talon's comments, which are in inverted commas.

ees the peak of Bunyan's religious thought. *When the Spirit gets into the heart, then there is prayer indeed, and not till then.* "True rayer is always personal and spontaneous": *there is in prayer n unbosoming of a man's self* and *the whole man is engaged. 'ight prayer bubbleth out of the heart . . . as blood is forced out f the flesh.*

The strength of the metaphor here—it may be compared with eorge Fox's phrase, "If they should be moved to bubble forth few words"—is highly characteristic of Bunyan. M. Talon rightly eizes on Robert Louis Stevenson's admiration for his "energy f faith", and for the "energy of vision" which accompanied it.)uite normally, if paradoxically, what from without is seen as *nergy* is felt from within as *effort*: we touch theological knots f Augustinianism and Pelagianism here, but they are daily soluble n Puritan faith and experience. For Bunyan, with all his sureness f God's energizing grace and help, "the immediate end of human fe is effort", and it is effort which must endure to the end. *The vill is all,* writes Bunyan, who, like most Puritans, has his place n the tradition of voluntarist theology worked out by William mes[3]; therefore *inflame thy will.* For *O it is hard continuing elieving, continuing loving, continuing resisting all that opposeth; ve are subject to be weary of well-doing.* M. Talon finds this lement of continual conflict and anxiety unsympathetic. He feels n Bunyan "an unconscious uneasiness", and adds, "Catholicism r High Anglicanism would perhaps have chased away the winter f his soul". But it is true, as he says elsewhere, that it is one f Bunyan's "strongest convictions, that, for a Christian, the bsence of all disquiet is already a danger".

In all this, as in so much else, Christian in *The Pilgrim's Progress* s at one with Bunyan himself in *Grace Abounding*: each figure llustrates the other. "Christian's disquiet draws part of its strength rom his imagination. While still on earth, he lives already in he invisible world; he sees the City at the end of his journey, nd walks towards it with the energy of certitude—a passionate nergy into which enters a fanatical pride in not giving up. The greater his solitude and the harder his way, so much the greater s the effort he makes. In the Slough of Despond, before the lions, he giants and the monsters it is always his will and his courage vhich are in evidence".

So much is fairly clear. Where M. Talon excels is in showing he intimate links between Bunyan's faith and purpose and his tyle. Bunyan's, Christian's, energy and effort reappear in his vay of writing and its effect. In his pages on "*The Pilgrim's*

[3] An illuminating study of Ames and his importance in this connection may be ound in K. Reuter, *Wilhelm Amesius: der führende Theologe des erwachenden eformiertan Pietismus* (Beiträge z. Gesch. u. Lehre d. Ref. Kirche, iv), Neukirchen, 940, esp. pp. 48 f., 138 ff.

Progress as a work of art", M. Talon remarks how by the rhythm of his sentences Bunyan takes the reader with him, giving the reader not only the sensation of movement ("which is perhaps why *The Pilgrim's Progress* conveys so effectively the idea of space"), but creating in him as he reads "something like the sense of muscular effort". Writing of the evocative power of Bunyan's imagery, and of "the charge of energy" which is accumulated in it with a force sufficient to last to the end of the book, M. Talon says "Balzac or Flaubert could not have done better"—high praise from a Frenchman. And the same energy is in Bunyan's style as in his imagery: his "phrases carry right through to their end", M. Talon quotes from Mr. Bernard Shaw. To this the monosyllabic vocabulary, with the "serried ranks" of the consonants, contributes much; and in this connection M. Talon shows how skilfully Bunyan uses initial monosyllabic interjections (*What! more fools still?*) to help in building up his characters in a way which makes him "the forerunner of modern novelists", "the father of the modern English novel before Defoe".

Give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we shall not; die upon the place we choose rather to do. In its monosyllabic simplicity and in its combination of a sense of energy with a sense of effort how characteristic of Bunyan is this passage from near the end of *The Holy War*! Bunyan, Cromwell, Fox have their "tones" as recognizably as has Milton, and it is perhaps a greater accomplishment in a prose-writer than in a poet. What M. Talon observes here is the "calculated vigour", which so evidently delighted Bunyan himself. For all the instinctive quality of his art, which could produce with perfect naturalness a rhetorical figure of speech such as that just quoted, its effect cannot have been lost on Bunyan; and elsewhere M. Talon catches him employing a tautological repetition (*what a turn, what a change, what an alteration*) "for the mere pleasure of the trochaic rhythm". "Bunyan hears his phrase rather than sees it"; is this not usual with the greatest writers, in prose no less than in poetry? Bunyan considered bellringing one of the worst pleasures of his sinful youth, but he could not get the bellringing out of his writing —any more than out of his heaven, as M. Talon acutely remarks. At the pardoning of Mansoul by Emmanuel in *The Holy War the bells did ring,* and at the pilgrims' approach to the Celestial City in *The Pilgrim's Progress they thought they heard all the bells therein to ring, to welcome them thereto.* After all, what better image than bellringing for the outpouring of joy, by a number of people together, in a way demanding continuous energy and disciplined effort? In Bunyan's writing it is the Elstow bells we hear, the village carillon in which each bell still rings distinctly.

RESPONSIBILITY IN CHURCH AND STATE

By R. T. Brooks, M.A., B.Com.

No catch-phrase of a radio comedian enjoys a greater vogue than the word "responsibility". We seem to meet it everywhere. When psychologists want to give an account of emotional maturity, they feature the capacity to accept responsibility. When moralists want to expose the characteristic failing of their generation, they frequently characterize it as a reluctance to accept responsibility. When Christian sociologists want to depict the just and humane society, they build their picture round the concept of responsibility, and speak—as in the report of the first Assembly of the World Council of Churches—of the "Responsible Society". It may not be without profit, therefore, to discuss "Responsibility in Church and State", and in that order, because it is both the traditional and the right order of precedence. The way in which the Christian learns the meaning and value of a concept such as responsibility is to get it from the Bible through the Church. We are not called to learn our Christian duty by listening first to the fashionable social moralists of our time, calling on the Church's means of grace only to help us do their bidding. We begin by submitting ourselves to God's Word and by seeking to obey it corporately in the life of the Church. It is there that such a concept as responsibility will come alive if it really is an important one for Christians. And if the responsible society is a Christian objective for the community at large, then it is the Church, as an earnest of the true society, which ought first to take that shape. Logically, then, "Responsibility in Church and State" is an impeccable title. That is the way it ought to be: a capacity acquired and a duty learned first in the Church under the Word of God, later to be translated into secular terms in the life of the State. But logic or no, I intend to do it the other way round and to discuss first, responsibility as a mark of the life of the good community, and then as a mark of the life of the true Church. More thought has been given to working out what the Christian idea of man implies for the shape of society than has been given to working out what it implies for the shape of the Church, and there is therefore more material to start with on the subject of responsibility in the State. Perhaps it is because we are more ready to reform the world than we are to reform ourselves, and there is therefore more explosive material on the subject of responsibility in the Church.

The World Council of Churches, in that part of its Assembly's Report which is devoted to this subject, begins by denouncing the denial of responsibility and by giving its theological reasons for doing so. "Man is created and called to be a free being, responsible to God and his neighbour. Any tendencies in State and society depriving man of the possibility of acting responsibly are a denial of God's intention for man and His work of salvation". It then turns to the more positive implications of its belief and gives this definition of the responsible society. "A responsible society is one where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it". The Report then goes on to urge Christians to seek an order of society in which this kind of responsibility is widely distributed over the whole community, and that in economic matters as well as in politics.

If you look at the definition closely you begin to get an impression of what the responsible citizen looks like, and wherein he differs from the mass man. It appears to be a combination of three characteristics which makes him what he is and marks him off as a far superior being to the kind of man the mass society tends to produce.

In the first place he is characterized by freedom. He has at least a certain amount of power in his own hands and under his personal control. "It is required", says the Report, "that power be distributed as widely as possible through the whole community". The impotent man, whether he is rendered impotent through some defect in himself or through restrictions placed upon him from outside himself, is obviously incapable of acting responsibly. He has nothing to act responsibly with.

The second characteristic to look for in identifying the responsible citizen is that in exercising his freedom he is under the control of some higher law than his own self-interest. "Freedom is the freedom of men who acknowledge responsibility to justice and public order . . ." The holders of power are "responsible for its exercise to God." Simply to be free, to have power in your hands, is not enough. Some people use their power irresponsibly. The responsible citizen is under the rule of justice—under the rule (if he knows Him) of God.

The third characteristic, which may more easily escape notice at a first reading, is that the responsible citizen is not only ruled by justice in the use of his power but is also answerable to others affected by his use of it. Theoretically a man can act responsibly even if nobody is in a position to call him to account, but in human

societies this is a necessary provision to see that he does. In this country we compel government to answer for its use of its powers to the electorate. Properly understood that is not a restriction of its power. It is certainly not a limitation on its responsibility. It is simply a way of seeing that government is never unaware of its duty to act responsibly, obedient to justice and sensitive to the people's share of power and responsibility.

If we put these things together, we find ouselves saying that responsibility is something you bear when you are free, subject to the moral law and answerable to those affected by the exercise of your freedom. That sounds like sense. But is it only *common* sense, a portentous glimpse into the obvious? Have we always known all this and acted accordingly? I don't think so. It seems to me that if you are really in earnest about those three things you will sail into the troubled waters of current controversy on something of a new tack. Whether any of the chief protagonists in the great social debates of our time will be able to make out which side you are on is another matter. The longer you can keep them guessing the more likely they are to consider your points, which will, I suggest, include the following:—

(1) You will be against any avoidable concentration of power, whether through those forms of nationalization which tend towards bureaucracy or through those forms of private enterprise which tend towards autocracy. Neither the champions of nationalization nor the champions of private enterprise can claim as yet to have done much towards the distribution of power through the whole community. Both seem to have an equal fancy for having everything centralized, rationalized and firmly controlled from the remote top. Both like to see a tidy hierarchy of officials, each asserting his measure of superiority and all subject to a supreme pontiff with an income designed to make it as difficult as possible for him to know what it feels like to be one of his own underlings. In fact, for all the heat and smoke which the word "nationalization" engenders, you may well decide that you are only interested in the ownership of the means of production from the point of view of which owners are most ready to distribute their power among all the members of the producing unit.

(2) A second point you will want to make—again one which will probably seem pettifogging to the slogan slingers—is that you are against any demand for freedom, unless the power demanded is to be held by men who are responsible to justice and to the rest of the community for their use of it. The power to say "This is my private business and I'm doing what I like with it" is not freedom. Whoever is asking for a free hand—whether government, employer, trade union or any other—is to be questioned as to the

moral standards he recognizes as binding, and as to where and when he will give an account of his stewardship of power. It can be an interesting and provoking question.

(3) The third point has not yet been brought out very clearly, but it is obviously implied. You will not want the holders of power and responsibility to be made answerable to the wrong people—i.e. to their superiors only. We would have had the responsible society long ago if it was only necessary to make everybody answerable to *someone*. What counts is making the holders of power responsible to all "the people whose welfare is affected by it". That means that in all the life of the community—in industry for instance—the superior must be prepared to justify himself to the inferior, just as the Cabinet Minister must go back to his constituency at election time and beg for the votes of (say) the local junior officers of the branch of the civil service which is answerable to him. Not everybody would find this kind of discipline congenial, but it is implied in the demand for a responsible society as it has come from Amsterdam.

The characteristics of that society, if we may sum them up before passing on to the Church, are that there is within it the widest possible distribution of power in all its forms; that each citizen knows what power he possesses and that he is bound to do justly with it; and that each citizen is held up to this responsibility by being answerable to his fellow citizens for the exercise of his freedom.

Now, at last, we can go on—or rather, back—to the Church. If this responsible society has any claim to the loyalty of Christian people, it must surely make its first appearance in the society of Christians, the Church. The standards we have set forth for the purpose of judging and reforming the world must be used to judge and reform ourselves. Judgment begins at the house of God.

It would be interesting to consider all the main forms of Church Order which are represented in the World Council of Churches, and to see how they all stand up to this picture of a responsible society to which the World Council has given its tentative blessing. But such an enterprise is quite beyond the scope of this article. We must confine ourselves to Congregationalism, and to only two questions about that. They are these: first, does the individual Christian in Congregational churchmanship bear the marks of a responsible man, in that in the life of the Church he is free, yet subject to God's law and answerable to his fellow Christians? second, does the individual Christian congregation bear the marks of responsibility in that it is free, yet subject to the law of God and answerable to its fellow congregations? We may be able

to deal with both questions at once if we take the three marks one at a time.

The first mark is freedom, and it is probably there that we answer the questions with most confidence. Yes, both the individual Congregationalist and his congregation possess real power under their own personal control within the life of the Church. They are free—or at any rate, they can be. That is the snag about freedom: that, although it can be withheld by an outside power, it cannot be bestowed by an outside power. To exist it must be exercised. And it would not be wholly indefensible to say that most Congregationalists and their congregations have been more keen on repelling "interference" than on exercising the liberty they claim. Recently Congregationalism has been confronted with a number of vital issues on which to pass judgment, many of them arising from discussions with the Presbyterians. Quite rightly it was felt that it would be utterly wrong for a decision upon them to be made by the chief officers of the denomination. Our conception of freedom required that the local Church Meeting should pass judgment, and that every individual Congregationalist should be able to contribute to that judgment the results of his own free, personal valuing of the case. But the great majority of Congregations throughout the country never exercised that freedom and have contributed nothing to the decisions which have been made. Now they have no more opportunity to do so, because the situation has changed and hardened and fixed new limits upon their range of choices. They have lost some of their freedom of decision and liberty of action, not because it was taken away from them by an outside power, but because they failed to exercise it. If we are to claim to possess the first mark of a responsible society, we must offer more evidence than the mere fact that we tolerate no legal infringements of our Congregational and individual freedom.

The second question is whether in Congregationalism freedom is the freedom of those who are under law to God. Certainly, if Congregationalism is true to the New Testament, the answer is in the affirmative. Freedom is not in the anarchic liberty to follow our own whims or to be tossed to and fro by every wind of doctrine, but in confirmity to the truth. Our fathers' fight for liberty was a fight for the right of Christ to rule them, as they always said. It was the liberty of men under the law of God. No doubt this emphasis has been set aside at times when a rampaging individualism was setting great store upon every man's cultivating his own private heresies, but it is not really possible to get away from the rule of law for long—nor even to forget it, so long as the Bible is still read to us. Perhaps the New Testament conception of stewardship comes nearest to combining these two elements of

freedom and obedience, which together make up the greater part of the idea of responsibility. The steward in those days would normally be a slave, and therefore in complete subjection to his master's will. But he was a slave with a considerable measure of freedom and responsibility. If we make stewardship the ruling idea in the distribution of power and work among the members of our Churches, then we shall not be far off from the responsible society as far as its first two marks are concerned.

There only remains the mark of 'answerability' (there soon will be such a word, if there is not now). Are the Congregationalist and his congregation held up to their responsibility and kept alive to it by being required to give an account of their stewardship to other members of the household of faith? I am not denying that there may be some matters which are simply between a Christian and his God and which he need not—and probably should not—discuss with anyone. Nor am I denying that there may be some matters which are simply the domestic affair of a particular congregation and of which no other congregation should require an account. But if we are answerable for our actions to the people affected by them, then there cannot be many things we do openly, about which the rest of the people of God are not entitled to question us. Their cause and ours is one. The strength or weakness of our witness contributes directly to the success or failure of theirs. It is not only in matters where there is an obvious and immediate effect upon others (such as the calling of a Minister to one congregation *away* from all others) that our actions affect the welfare of the whole Church. Certainly every public activity of an individual or a congregation is of this character. But does our form of churchmanship recognize this fact? Do we show the third mark of the responsible society?

As regards the individual Congregationalist, we used to be able to say that he was answerable to his fellow Christians. Church discipline developed many harsh forms, but at its best (in the pages of Baxter's *Reformed Pastor,* for instance) it did mean that Christian people kept each other alive to their responsibility of exercising freedom under the law of God. But that was a long time ago. Many of our people are now shy of giving each other an account of their stewardship even as regards some office they hold within the domestic life of the Church. Our Sunday Schools, Women's Organizations, Youth Organizations are too concerned for their independence willingly to submit their policy to the corporate judgment of the Church Meeting. If it is our job to develop a keen sense of responsibility, we might do worse than begin with our own Church officers and invite them

to keep the exercise of their stewardship open to their fellow churchmen in a spirit of mutual love and help.

But as between congregations, the marks of this discipline of caring for and answering to each other are even fainter. We are inclined to use the word "interference" to describe the intrusion into the life of our own congregation of any question or suggestion from outside. But can any contact which takes place *within* the Body of Christ be properly described as "interference"? Of course, it is not without reason that we are cautious. We know that it is our special mission within the Church catholic to guard the power and responsibility of the individual congregation. But are we right in assuming that to make that congregation answerable to others for its own free actions would detract from its personal responsibility for those actions? Surely not. It would rather have the effect of continually bringing home the gravity of the responsibility and the necessity of acting . . . responsibly. We have seen that in the community at large the absence of this requirement to give an account of what has been done with power is not a guarantee that responsibility will be shouldered by those who bear the power, but an almost irresistible temptation to them to act irresponsibly. If Churches were without sin, that might not happen among us. But Churches are not without sin—and if they were, would still be one body in Christ. The New Testament figures of the kingdom, the city, the body all proclaim that we are free and responsible under Christ only in a complex pattern of interweaving relationships.

Perhaps it is as well not to get in the way of firing off this word "responsibility" as part of the rhetorical broadside with which sermons and addresses traditionally end. Let us get to know the meaning of it before we turn it into a slogan. And let us make sure that we have applied the meaning of this rich and widely-relevant word to ourselves before we denounce the rest of the world for failing to embrace the essential factor in human living for which it stands.

THE MAN AND THE BOOK

By P. A. Spalding, M.A.

More than 35 years have passed since the publication of the first volume of *A la Recherche du Temps Perdu,* and nearly 20 since the last volume was translated into English. Sweeping changes in social conditions and in mental climate, which destroy the appeal of lesser works, serve only to reveal the more clearly the significance of greater ones. Since the war, books and articles devoted to this great novel and its author have multiplied alike in France, England and America. Proust is already a classic, and, thanks to his 'incomparable translator', an English classic[1]. Every interested reader of Proust feels that in some way this book marks an epoch in literature. Even the casual reader, opening it at random, realizes at once that it is 'different'. Wherein precisely does this difference lie? What precisely was this writer attempting? How does he justify the considerable demands he makes upon the reader?

For it must be admitted that *A la Recherche du Temps Perdu* is not, at least at first, an easy book to read. There are the difficulties of length—over a million and half words—and diversity—over 200 characters, involving the analysis in detail not only of the spiritual development of Marcel, the narrator of the story, who bears the author's name, but also of the mutations of a whole society during half a century, the years (1870 to 1920) approximately coincident with the author's lifetime. It is a synthesis, as it were, in modern terms, of Rousseau's *Confessions* and the *Memoirs* of Saint-Simon. Further, it is necessary to read the whole book in order to grasp the full significance of any part. Anyone not gifted with a phenomenal memory is certain to find a second reading a great deal more illuminating than a first. It is besides, even if judged on its own merits, far from perfect. It contains, for instance, impudent digressions, as long as they are dull: unassimilated chunks of writing as matter-of-fact as a handbook (on place-names), as academic as a lecture (on strategy), or as dry and detailed as *Debrett* (on the genealogy of the Guermantes). The compensations for these difficulties are, however, more than adequate. Like James Joyce's *Ulysses,* Proust's novel stands alone: it had no precursors and can

1 Proust's continuous novel *A la Recherche du Temps Perdu* (literally 'In search of Lost Time'; in the English version *Remembrance of Things Past*) is divided into seven parts, as follows: *Du Côté de chez Swann* (Swann's Way), *A l'Ombre des Jeunes Filles en Fleurs* (Within a Budding Grove), *Le Côté de Guermantes* (The Guermantes Way), *Sodome et Gomorrhe* (Cities of the Plain), *La Prisonnière* (The Captive), *Albertine Disparue* (The Sweet Cheat Gone), and *Le Temps Retrouvé* (Time Regained). References in this article are to the uniform edition of *Remembrance of Things Past* in twelve volumes (Chatto & Windus, 1941), of which Vols. I to XI were translated by C. K. Scott Moncrieff and Vol. XII by Stephen Hudson.

have no successors. But, unlike *Ulysses*, its appeal is not confined to the specialist. To enjoy Joyce one must be interested in literature, but to enjoy Proust one need only be interested in life. No unprejudiced reader, accustomed to the relatively simple structure of the traditional novel, should be discouraged by Proust's complexity. There is so much to delight him on the way, so strong is Proust's fascination for those who feel it, that it scarcely seems to matter that it is only in the last volume that he explains his method and makes his purpose fully plain.

What manner of man was the author of this remarkable book? For the benefit of those who know Proust only as a name, or who have seen him dismissed by certain critics as a decadent and a snob, not without caustic references to "his veronal, his padded cell and his black philosophy", it may be enough to quote the judgment of Stephen Hudson, translator of *Le Temps Retrouvé*, of all Proust's English friends the one perhaps who knew him best:

> It seems to me that the essential element of the ultimate ego in Proust was goodness. This goodness had nothing ethical in it, must not be confounded with righteousness; and yet, seeking another word to define its nature, purity is the only one that occurs to me. There was in him the fundamental simplicity which was typified by Dostoevsky in Myshkin, and out of it grew the intellectual integrity which governed and informed his philosophy.

It has been said that no man is a hero to his valet. It is at least as true to say that no man who can win the love of those who serve him can be any kind of monster. Céleste Albaret, Proust's servant for many years, who was with him to the last, wrote of him after his death:

> Monsieur ne ressemblait à personne. C'était un être incomparable—composé de deux choses, intelligence et coeur—et quel coeur!

Indeed, few writers can as men have inspired so many spontaneous tributes of affection; tributes which read strangely when one remembers that Proust was as convinced as was his great contemporary, Rilke, of the impossibility, except through art, of establishing real contact with the minds of others, and hence of the necessity, for the artist (if he is to create, not merely copy), of solitude. Never, certainly, was the man more closely identified with the writer; the writer more consubstantial with his book. Like Rilke and others in a godless period, he made a religion out of art, and like Yeats believed in "the ancient hostility between life and great works". He was aloof. But he was not Olympian. He was not incapable of love, though he thought it ultimately an illusion. He was not, as Rilke was, one to whom "things meant

more than persons''. He was not, as Yeats was, inhuman (in some degree at least) because he could not suffer.

Proust, no doubt because he was perforce the analyst of society in decadence (except for the narrator's mother and grandmother there is scarcely one ''good'' character in his book), has been called the ''prophet of despair''. But he is also a quite unprejudiced observer, particularly of himself. The great pessimists, from Lucretius to Hardy, seem to secrete an anodyne with their sting. They somehow console. But Proust does more: he inspires. Rightly read and followed to the end, he is the prophet not of despair but of a new vision; literally, in that he enables us, as some painters do, to see physical objects with fresh eyes; figuratively, in that his dispassionate but deeply *interested* approach to experience, and the sense which he awakens of 'infinite riches' latent in its most commonplace aspects, are so tonic to the mind.

Proust's world is an a-moral world. ''Il n'est pas du tout innocent'', said Anatole France, ''Mais il est . . . si vrai qu'il en devient naïf''. He is not innocent, but he remains naive. He accepts evil and abnormality with the tolerance of a child, that is to say, with a curiosity uncoloured by ethical judgment. Virtue to him is simply health, and vice a pathological condition. He is concerned to show not the wickedness but the sickness of society. He is a commentator, but never a judge. Like Shakespeare or Dostoevsky he never attempts to conceal the complexity, or indeed the contrariety, of human impulses. Thus we can debate for ever the motives of Hamlet or of Myshkin or, in Proust, of the lift-boy in the hotel at Balbec, who, when spoken to by Marcel, fails to reply

> whether from astonishment at my words, preoccupation with what he was doing, regard for convention, hardness of hearing, respect for holy ground, fear of danger, slowness of understanding or by the manager's orders. (III, 341).

This multiplicity of motives for a specific action or tendency, between which the narrator never decides, is but the half humorous assertion of the conviction, everywhere implicit in Proust's work, that we cannot ever really *know* anybody. This is apparent too, in his insistence, continually stressed, as though by poet rather than novelist, on the impermanence of human relationships, not only in their brevity but in their ceaseless flux ''eternally fluid as the sea itself''.

But while Proust's method of presentation, his perspective on life, is a-moral, his work has of course a profoundly ethical *motive*. To the lady who complained to Coleridge that the *Ancient Mariner* had no moral, the poet replied that the one fault of this poem was that, for a poem, it had too much. Similarly, to the critic on moral grounds of *A la Recherche du Temps Perdu* we might reply that,

or a novel, its prevailing tone, however questionable at times its ubject-matter, is too 'moral', its ultimate purpose too explicit. It s, quite openly, an attempt to elucidate

> that indefinable something which had made me think life worth living. (XII, 415).

t is equally lacking in the flippancy which characterized the ecadents of the 1890s, the apostles of art for art's sake, and in ne cynicism so typical of the 1920s, the period, not in literature nly, of "Waste Lands" and "Hollow Men". And though for roust the only life worth living is the artist's, a life remote from ropaganda, from any suggestion of "Go, and do thou likewise", is a mistake to think of him on that account as an "escapist". rt, for him, is not a matter of cultivating at leisure in an ivory ower an exquisite sensibility: its is

> the most real thing, the most austere school in life and the true last judgment. (XII, 226-7).

his doctrine, this way of life, expounded in *Le Temps Retrouvé*, is s uncompromising as Kant. He comes to look upon it as ategorically imperative, and upon his book as a testament:

> I felt myself enlarged by this work I bore within me like something precious and fragile, not belonging to me, which had been confided to my care and which I wanted to hand over intact to those for whom it was destined. (XII, 420).

He is moved to his task not simply in order to create a work of rt, still less by personal ambition, but by a sense of moral urgency nore in the spirit of "What thou seest, write in a book". So that e can speak of the writer having

> to prepare [his book] with meticulous care, perpetually re-grouping his forces as for an offensive, to bear it as a load, to accept it as the object of his life, to build it like a church, to follow it like a régime, to overcome it like an obstacle, to win it like a friendship, to nourish it like a child, to create it like a world, mindful of those mysteries which probably only have their explanation in other worlds, the presentiment of which moves us most in life and in art. (XII, 415).

nd of the book itself:

> I did not know whether it would be a church where the faithful would gradually learn truth and discover the harmony of a great unified plan or whether it would remain, like a Druid monument on the heights of a desert island, unknown for ever. (XII, 425).

iewed in the light of its conclusion, and especially of those seventy ages (XII, 208-78) of continuous analysis, which are at once summary and an explanation of the book, *A la Recherche du emps Perdu*, even at its most sombre or most resigned, discloses a igh seriousness of purpose.

* * *

We call *A la Recherche du Temps Perdu* a novel: it is in fact both more and less. More, in the sense that it is both the story of a novelist and of how he came to write his novel, and the novel itself: it is, in other words, both a novel and a running commentary on a novel. Less, in that it is, as its title suggests, a search or research, something tentative like a thesis, not completely integrated like fiction. It is an enquiry into the nature, superficially of time and memory, fundamentally of reality or value. It is, emphatically, art with a purpose, rather than art for art's sake. It has no 'plot', no definite story which develops from a beginning through a middle to an end. Rather, its end is its beginning. At the outset we meet the narrator speculating as to the precise nature of the novel he hopes to write: we take leave of him at the moment when, his problem solved, he is about to put pen to paper. More fundamentally, we have been searching for 'lost time', that is, for the lost Paradise of childhood or even of a Platonic pre-existence, and in 'regaining it', that is, in the discovery that time is an illusion, that reality is a timeless here and now, we find that we have come full circle.

This novel, unlike other novels, has no clear melodic line: it is, rather, thematic or counterpointed like a fugue. To take the most obvious instance: "Un Amour de Swann", an almost self-contained episode within the whole work (most often praised because most recognizably like episodes in other novels) is, after all, only a rehearsal, the preliminary statement of a theme. It is the bud which is to flower in the colossal analysis, in *La Prisonnière* and *Albertine Disparue,* of Marcel's own experience of love and jealousy[2]. In this novel, in fact, character and incident are contrived, sometimes at the expense of verisimilitude (Bloch's slang, for instance, reads like a parody of itself), though never of a deeper imaginative truth, to suit the working out of an interpretation of reality, of a 'criticism of life' which is at once more intellectual than most poetry and more poetical than any philosophy.

Of the realistic novel Proust says:

> A literature which is content with "describing things", with offering a wretched summary of their lines and surfaces, is, in spite of its pretension to realism, the furthest from reality. (XII, 239).

Again:

> As to the verities which the intellect . . . gathers in the open road, in full daylight, their value can be very great; but those verities have rigid outlines and are flat; they have no depth because no depths have been sounded to reach them—they have not been recreated. (XII, 250).

2 So meticulous and concatenated is Proust's pattern that the effect of so small an incident as Marcel's mistaking the signature of Gilberte for that of Albertine (XI, 311, 325-6) has been carefully anticipated (III, 104), though the two occasions are separated by 20 years in the narrator's lifetime and by no less than 8 volumes of text.

We shall consider in a moment the Proustian alternative to "realism". It is necessary first to stress the fact that the data of direct observation are introduced in his novel not, as in the traditional novel, for their own sake, but to illustrate its deeper theme. This underlying theme is a research into the question of value, in the course of which Marcel, the narrator, on his pilgrim's progress in quest of the real in experience, discovers successively the subjective and unsatisfying (because impermanent) nature of social contacts (with the aristocracy of the Faubourg St. Germain), of friendship (with Bloch and Saint-Loup), of love (for Gilberte, Madame de Guermantes, Albertine), and ultimately of Time itself. It is the suffering caused by these and other disillusionments that leads him at last to find reality in the only sphere which (since he has no specifically religious experience) is concerned with essence rather than appearance, that is to say, in aesthetic activity, in the creation of a work of art.

Proust's world is, like a poet's, static, not, like a dramatist's or a novelist's, in more or less constant motion. There is perhaps no other novelist, not even Henry James, in whose work action and dialogue are so subordinated to the narrator's commentary upon them. He is concerned, increasingly as the work progresses, with the general rather than the particular, with psychological analysis rather than dramatic situations. Essentially undramatic is his method of portraying character, not from within by an act of imaginative synthesis, but from without by a kind of creative analysis, tentative and protracted, in the course of which a single individual is presented for our inspection from a dozen different angles. Thus we come to know the Baron de Charlus, Proust's greatest creation, and one of the most complete and impressive portraits in literature, through the accumulated, contrasted and even contradictory impressions of the narrator and his grandmother, the Guermantes and the Verdurins, Saint-Loup, Morel, Swann and many others. Above all, the reader new to Proust is struck by the fact that the proportion of description, which is static, to free-flowing narrative is higher in his than in any novel, and at the same time that these descriptions differ in kind from those of other novelists. In contrast to the "flatness and rigid outlines" of direct description, they have a uniquely stereoscopic quality, and the richness of texture and emotional, as opposed to logical, relevance of poetry. As the scientist increases the sum of human knowledge, so the imaginative writer extends the limits of human sensibility. He does so by that more than sympathy, that *self-identification* with his object, which makes a Proustian description, whether of a flower, a change of atmosphere or an emotion, "non pas seulement chose lue, mais chose sentie". To put

it at its lowest, has anyone, one wonders, ever realized to what extent the eating of ice-cream can be a poetical experience, who has not read the passage (IX, 168-71) in which Proust, parodying his own style, describes this pleasure?

What are the unforgettable things in Proust? Apart from the great characters—Charlus, Saint-Loup, Albertine—those passages, surely, in which he puts into words what one had supposed could only be painted, such things, for instance, as the effect of sunlight on a balcony or the play of light and shadow on the sea. Or those in which he describes the evocative power of words, or analyses exactly what takes place in him when deeply moved by music or by a picture, impressions which for most of us are vague in proportion to their intensity. Or his "still-lifes": the hawthorns at Combray, the apple orchards near Balbec, the pear trees in the Paris suburb; or those studies in blue and gold—despite their theme, of an almost religious splendour, like the stained glass of cathedral windows—of Albertine sleeping, and of Albertine and the Fortuny gowns.

In such passages as these, which illustrate in varying degrees a capacity to describe the all but indescribable, Proust's style is a fusion, peculiar to him, of poetry with analysis. Like a scientist he analyses what he sees, but he sees like a poet. His vision is always concrete. The results of his analyses are given in the form not of concepts but of images.

It is indeed by his unusual and extended use of metaphor or imagery that Proust gives depth to the superficial world of "realism", recreating it through a constant preoccupation with what Rilke calls "the inwardly perceptible parallel which alone turns an impression into an experience". He cannot be content with impressions of the external world, which must for him remain indefinite and insignificant until interpreted by an analytical imagination.

> . . . suddenly a roof, a gleam of sunlight reflected from a stone, the smell of a road, would make me stop still, to enjoy the special pleasure that each of them gave me, and also because they appeared to be concealing something which they invited me to approach and seize from them . . . [a] secret treasure of which they were themselves no more than the outer coverings. (I, 245-6).

To reveal the essence of impressions by means of metaphor is for the writer "an urgent task imposed upon his conscience". It is more. For this perception of "the inward parallel", of unity in diversity, is his only contact with the real.

> What we call reality is a relation between those sensations and those memories which simultaneously encircle us—a relation which a cinematographic vision destroys because its form

> separates it from the truth to which it pretends to limit itself—that unique relation which the writer must discover in order that he may link two different states of being together for ever in a phrase. In describing objects one can make those which figure in a particular place succeed each other indefinitely; the truth will only begin to emerge from the moment that the writer takes two different objects, posits their relationship, the analogue in the world of art to the . . . causal law in the world of science, and encloses it within the circle of fine style. In this, as in life, he fuses a quality common to two sensations, extracts their essence and in order to withdraw them from the contingencies of time, unites them in a metaphor . . . (XII, 238-9).

Metaphor in Proust's sense is thus not simply a literary device or decoration, but art itself. Reality is not attained in life by sensing, or in literature by describing, things successively as separate entities; it exists rather in literature in the relation of essence (expressed in a metaphor) between two things seen simultaneously, one of which is seen and the other *imagined;* and in life in the relation (perceived in involuntary memory) between two moments simultaneously experienced, one of which is present and the other *past.*

Involuntary memory, which so completely resurrects the past that for a moment it seems more living than the present, is the second master-key to the understanding of Proust's design. It is the pivot upon which the whole vast structure of his novel turns. It is the matrix from which his philosophy is developed. This memory—which bears much the same relation to the voluntary or intellectual memory as a landscape to a map—is evoked perhaps most often by a scent or a tune, but sometimes visually, or by touch, or even, as in the classic Proustian instance, by taste. It is a not uncommon phenomenon. Most people, even the unimaginative, have experienced it, particularly with reference to childhood; and it is not unrepresented elsewhere in literature[8]. But few people can have experienced it so frequently or with such intensity as Proust, and in no other novelist does it play a more than incidental part.

The state as Proust describes it is a true ecstasy:

> In all those resurrections, the distant place . . . came to grips for a second with the material place, like a wrestler . . . And if the material place had not been at once the conqueror I

[8] In Turgenev's novel *Smoke,* the scent of heliotrope reminds the hero, Litvinov, of his early association with the heroine, Irina, in much the same way as the taste 'of a crumb of madeleine steeped in tea' recalls to Marcel his childhood at Combray. In all, not less than a dozen instances of involuntary memory, involving each of the senses in turn, are described, some of them in great detail, in *A la Recherche du Temps Perdu.*

> think I should have lost consciousness; for these resurrections of the past, for the second that they last, are so complete that they . . . force our eyes to cease seeing the room which is before them . . . our nostrils to breathe the air of . . . places which are . . . far away . . . our whole personality to believe itself surrounded by them, or at least to stumble between them and the material world, in the bewildering uncertainty we experience from an ineffable vision on the threshold of sleep. (XII, 220-1).

And that which to most of us is a momentary sensation of pleasure, acute perhaps, and certainly unaccountable, but unimportant as it is brief, is to Proust an intimation of eternity, perhaps of immortality:

> Of a truth, the being within me which sensed this impression, sensed what it had in common in former days and now, sensed its extra-temporal character; a being which only appeared when through the medium of the identity of present and past, it found itself in the only setting in which it could exist and enjoy the essence of things, that is, outside Time. (XII, 216).

Proust was not a mystic; but his sense of the possibility of penetrating, in contemplation, to the essence of things, and of expressing essential relations by means of metaphor, together with his doctrine of involuntary memory, may fairly be called mystical—in the Platonic rather than the Christian sense. He was not a mystic because, like other artists, he failed to integrate, at all events completely, appearance with his momentary glimpses of reality. The darkness of the world only appears to him the darker by contrast with that brightness. It is not irradiated. Nor is *A la Recherche du Temps Perdu* a treatise, though its inspiration was more deliberate and its purpose made a great deal more explicit than is usually the case with works of art. It is, we might say, a subtle and pitiless analysis of modern consciousness by a disillusioned critic who happened also to be a great poet. And if it is comparable with anything, past or present, it is perhaps with a poem, the *De Rerum Natura* of Lucretius, rather than with any prose work, that *A la Recherche du Temps Perdu* is best compared. As a whole it merits the epithet *severus,* which Lucretius uses of the constellations and of the silence of the night, but which applies as well, not only to his own poetry, but to all literature worthy of the title 'great'.

CORRESPONDENCE

To the Editor of the "Congregational Quarterly".

SIR,

I have been wondering in what sense your last issue is called the "Wellesley Conference Number". If it was meant to be descriptive, well and good: but if its object was to set out what was done and determined at Wellesley and what is to be the future policy of the I.C.C., then it would seem to have missed the mark.

I suggest that Sir Oliver Frank's address on "The Tradition of Western Civilization"; Dr. Heering's paradoxes "No Continuing City", and Sir Alfred Zimmern's massive argument "Christianity in the Atomic Age", are interesting and important and you probably printed them as such, but they do not deal with the peculiar and distinctive function of Congregationalism. In truth, we were met to discuss the meaning and message of Congregationalism and relate it to the ecumenical movement. I venture to think that was discussed in papers you have omitted.

Now, sir, I am writing in this way because the vital concern is to relate individual churches to the I.C.C. They cannot take much interest until they know what it is all about. It is of the utmost importance that the "Message" of the Conference should be interpreted to the people of our churches, and that they should confront the issues which Wellesley faced, or ought to have faced. There are huge questions that demand an answer. For example: What makes a Congregational Church? Policy? or Doctrine? or both? If the doctrinal statement which you printed in April is agreed, will it become a test for admission to I.C.C., and who will apply the test?

After this year, barring accidents, the name "Congregational" will be used only within the British Empire. What, then happens to Congregationalists who join with others to form a union? What is our real policy, to maintain a separate Congregational witness or to seek the acceptance of the Congregational principle within united churches?

And that raises matters for the missionary enterprise. Is the fundamental principle of the L.M.S. accepted by Congregational Churches now? Can we continue to ask our churches in England to support churches which are no longer Congregational? Ought we, as Congregationalists, to seek to create Congregational Churches in other parts of the world?

That may sound a lot, but there is much more, for I have not yet mentioned the Congregational witness in the social and international realms.

With these thoughts in mind I ask, Sir, that we may strive to interpret the "Message" to our churches, and seek to discover their mind in these varied and vast concerns.

As a footnote, may I also ask that the practical work planned for the I.C.C. may be made common property.

I am,
Faithfully yours,
S. MAURICE WATTS.

REVIEWS

(The place of publication is London unless stated otherwise)

Isaiah. *Hebrew Text and English Translation with an Introduction and Commentary*, by I. W. Slotki. Soncino Press (London), 12s. 6d.

This addition to the series of Soncino Books of the Bible offers an edition of the text accompanied by the translation of the Jewish Publication Society of America, and a commentary from the distinctly Jewish point of view. The aim of the series is to provide material useful for the general reader rather than for the student, and clearly the method is well adapted by its presentation to meet the needs of a reader with some little knowledge of Hebrew, but insufficient to read the text unaided. The commentary is based upon the Masoretic text, with no resort to textual emendation; difficulties are explained as best may be.

A short introduction touches on the problems presented by the Book of Isaiah, but leaves them unanswered. The traditional and modern views of the book are stated, but Dr. Slotki does not indicate his own attitude. This is a clear disadvantage, because the understanding of chapters 40-66 is considerably affected by the view taken of their origin and authorship. Considerable space is devoted to Dr. Slotki's own theory of Hebrew poetry, based on the idea that poems existed in a longer, oral form, and in a shorter, written form; and that some of the confusions of the text are due to a failure to recognize this. The theory is ingenious, but not very convincing. The commentary consists of very brief notes of various kinds. There are explanations of individual words, mainly traditional and not always reliable. Thus in i.7 zarim (strangers) is explained as the plural of zerem (flood) but no reason is given for this unusual plural form. There is no discussion of the occurrence of the same passage in Is. ii.2-4 and Micah iv.1-4. In ii.20, Dr. Slotki reads the emended text for the word "moles", which is certainly correct, but he does not explain why he is prepared to do so. Dr. Slotki rightly rejects the christological interpretation of ch. vii, though in many passages of the book he finds Messianic references. His interpretation of Is. lii.13-liii.12 is conventionally Jewish, as a picture of the Ideal Israel, or the Faithful Remnant.

The commentary offers a fairly simple, traditional interpretation of the text, and thus provides an aspect of orthodox Jewish interpretation, which is, however, critical of many of the Targum explanations. But the whole work makes a slightly unsatisfactory impression. It does not offer a devotional commentary, though it contains many references to religious hopes and promises. Nor is it critical, in the best sense of the word. It is a compromise which leaves the reader by no means sure what Dr. Slotki himself thinks about the book he is presenting. The setting forth of a definite viewpoint would be of more value—however much one might disagree with that viewpoint—than the ignoring or slurring over of so many of the problems which confront the reader of Isaiah.

PETER R. ACKROYD.

The Targum of Isaiah. Edited with a Translation by J. F. Stenning. Oxford University Press, 30s.

The Targum of Isaiah forms part of the Targum of the Prophets ascribed

by tradition to Jonathan Ben Uzziel, the disciple of Hillel (first century A.D.). It represents the official recension made in Babylonia in about the fifth century of material which must be of considerably earlier origin, and the edition here presented is based on Yemenite manuscripts, which, although late, preserve in the superlinear punctuation a very early textual form.

The main object of the work is to provide a critical edition which will be of value to scholars in studying the Aramaic of this particular Targum. For that purpose the linguistic features are briefly summarized and textual variations are discussed in a useful manner. But the addition of an introduction and a careful translation makes the work of much more general value.

The Targums preserve various traditions of the Jewish interpretation of the Old Testament text. The need for a popular version in the Aramaic vernacular gave rise to the practice of having an interpreter (Meturgeman) who would translate the Law and the Prophets as they were read. Such translations were not literal, but often paraphrased the original and included considerable additions of didactic and other material. They represented the current exegesis of the sacred text.

So we have in this edition material of value to our study of one of the most important of Old Testament books. The imagery of the prophet is paraphrased or explained (e.g. "thorns and briars" becomes "sinners and guilty ones" ix, 17; the two Leviathans become Pharoah and Sennacherib, xxvii, 1). The parable of the vineyard (ch. v) has been denuded of its picturesque phrases and becomes merely a moral exposition. The Suffering Servant of chs. lii-liii becomes a Messiah from whom all reference to suffering has been removed. The sufferings are assigned to the wicked and to the nations ("they, i.e. the kingdoms, shall be infirm and sick even as a man of sorrows and one destined for sicknesses"). Material in II Isaiah which applies to Cyrus has in some passages been referred to Abraham. Often the prophet's words of condemnation are softened or reversed.

The work is attractively and readably presented and the care with which the editing and publishing has been done makes the work one of real value, in which much that is of interest to the student of the Bible may be found.

PETER R. ACKROYD.

A Rebirth of Images: *The Making of St. John's Apocalypse,* by Austin Farrer. Dacre Press, Westminster, 25s.

Dr. Farrer regards the birth of Christianity as the rebirth of certain basic images which men have immemorially cherished, and particularly of the images found in the Old Testament. This rebirth took place essentially in the thought and action of Christ, but it had to be expounded by the Spirit. The process of this "spiritual" exposition, as well as the nature of the images themselves, we can best see in *Revelation,* which is a book of symbols expressing reality in its essential complexity: this it does far better than it ever could in exact prose, because "exact prose abstracts from reality" while "symbol presents it." Source criticism is discarded as irrelevant; the unity of authorship of the Johannine writings is assumed because they reveal the same "fundamental shape" in their thought, the same style and imagery. *Revelation* itself is divided into six sections representing the six days of creation; these sections are subdivided into six days plus a Sabbath, and interwoven with this structure are the chief festivals of Judaism, the signs of the Zodiac and the furniture of apocalyptic symbolism and Rabbinic Gematria generally. In so far as there is a predictive element in *Revelation*

it is governed by the limits of the Christian tradition: but there is a profound significance in its imagery apart from this: it is written not so much out of contemporary events as "out of scripture and principle": it is for its interpretation of the meaning of Christianity not its strict schematic interpretation of history that *Revelation* is valuable, though the latter is, of course, implied in the former.

Dr. Farrer is everywhere stimulating: he has revealed an underlying unity in the kaleidoscope of *Revelation*: his interpretation of particular symbols is often satisfying: he is aware of the complexity of the first century scene, and does not too easily split Hellenistic, Rabbinic and other factors. Particularly helpful are his comparisons of *Revelation* with other New Testament documents; and he shows that its author is no mere borrower but a thinker, who cannot be explained away by vague appeals to an "apocalyptic tradition," as indeed Charles discovered. But Dr. Farrer's brilliance often mystifies. It is not only his use of the synagogue lectionary that is precarious, but also his treatment of the symbolism of numbers such as 666 and 888, and many other details. Moreover, it requires far more detailed discussion to justify the assumption that the mind behind what has been regarded as the most "futuristic" document in the New Testament also lies behind the Gospel which is peculiarly that of "realized eschatology." In short, this book is a richly provocative contribution to the study of *Revelation*, but it demands caution because much of its argument is too ingenious to be convincing. W. D. Davies.

The Biblical Theology of St. Irenaeus, by John Lawson, M.A., B.D. Epworth Press, 21s.

Irenaeus was the "pioneer of central Catholicism." The present detailed study, by a Methodist scholar, would approve that verdict of Vernon Bartlet's, for it finds Irenaeus "a Catholic whose Catholicism avoids those tendencies against which Protestants have felt they were principally called to protest" (p. 278).

It is mainly concerned to demonstrate that his theology is derived from the Bible and in particular that it accords with St. Paul. The first part of the book deals with Irenaeus's methods of exegesis and conception of authority; the fuller second part outlines Irenaeus's own system and provides the fullest statement in English of the theology of this early Father, who is so significant, not because of his own intellectual stature (in this he was overtopped by heretical contemporaries like Valentinus and Marcion, as well as by later orthodox theologians, pre-eminently Origen), but because his gifts and labours matched the crisis of his day. It was a period in which the Catholic Church was developing to a maturity of thought and organization capable both of weathering the storms of worldly hostility in the third century and of dominating the secular Empire in the fourth century. Particularly welcome is the full exposition of the famous theory of Recapitulation, which is interpreted to include the heart of Irenaeus's views of Atonement. The chapter on Man and Sin is difficult and might have been clearer if less space had been devoted to setting out the views of other scholars on the meaning of *Imago Dei*. Irenaeus failed to understand the Pauline doctrine of sin; he lacks the depth of Origen and Calvin on this. Mr. Lawson appears not to realize that for Paul sin is more inclusive than guilt, but he does well to point out that the Hebrew and Greek elements in Irenaeus make a *complexio oppositorum*, which sometimes involves him in contradiction.

The chapter on Canonicity does not go deeply enough into the meaning of the term and of the whole idea of Sacred Scripture. Fuller notice of the effect of Marcion's Canon would have strengthened the argument here. Similarly in the next chapter one misses an adequate consideration of allegory. Irenaeus's contemporaries (and sometimes himself!) went to extremes in their use of this method of interpretation; but were they entirely wrong if the only alternative was the pedantic literalism of Marcion? Irenaeus of course resorts to the Church's "rule of faith", and rightly; but in the light of modern criticism a better answer can now be given. This, however, is not merely "an exegesis which will give with increasing certainty one fixed historic meaning for every text, to the exclusion of all others" (p. 110); for assuming that we had such a meaning fixed, and agreed by all Christians, we still need a criterion to distinguish between the Bible and, say, Livy or Aristotle. And what place do we allow for the "inner testimony of the Holy Spirit"? If we say the Christian has the Spirit to guide him in applying the fixed historic meaning to his own life, may we not also say that the Spirit can draw similar guidance from any piece of literature; what then is distinctively authoritative about the Bible?

We must express gratitude for this thorough—and remarkably readable—study. It is forgivable that the author magnifies the importance of Irenaeus.

E. C. B.

The Claims of the Free Churches, by Dr. Henry Townsend. Hodder & Stoughton, 15s.

The subject of Dr. Townsend's book is of very great importance, and he writes with deep Christian conviction, complete sincerity, a wide grasp of facts, and a lucid and flowing style. His two main emphases are on the Free Church understanding of the nature of the Church and the witness of Free Church history. There will be few Free Churchmen who will not be moved by some of the story which Dr. Townsend tells.

But the book, in spite of its merits, is deeply disappointing. Dr. Townsend, it seems, is appealing to the gratitude of the nation for what the Free Churches have done for religious and political freedom. On this score there is little evidence that the nation is ungrateful for these services, and Dr. Townsend's argument would have been more convincing if he had taken account of the rationalist contribution to the securing of these blessings.

But Dr. Townsend must surely have in mind also the claims of the Free Churches to present allegiance and trust. A lead here would be of immeasureable value. Dr. Townsend fails because his basis is that of anti-Anglicanism, uncontaminated by any trace of the ecumenical understanding which has been growing in the last forty years. The Free Church case is surely so great that it does not need to be bolstered up by unfairness and lack of understanding towards the Church of England—and moreover, these qualities may well prevent Anglicans reading the history of the Free Churches, which can teach them so much. The question is not "what did our fathers think fifty years ago," but "what do we think today?"

But the book is also disappointing because it does not help the Free Churches to win a new attitude of trust and affection from the community. Dr. Townsend sets against the darkness of *Institutional Religion* the light of new Testament Christianity (=the Free Churches), and actually adduces Kierkegaard's *Attack upon Christendom* as in line with his thesis. But unless we realize that not only for Kierkegaard but also for the majority of the population of this country, the Free Churches are, equally with the

Church of England, *institutional religion in decay*, we cannot hope to make a move forward.

What we need is as good a book as this by Principal Townsend really addressed to our condition. H. CUNLIFFE-JONES.

The Claims of the Church of England, by Dr. Cyril Garbett, Archbishop of York. (Fourth impression). Hodder & Stoughton, 15s.

This book by the Archbishop of York which has deservedly reached a fourth impression, belongs properly to the sphere of autobiography or pastoral theology. What constitutes its attraction and lasting value is the reminiscences by Dr. Garbett of fifty years' ministry in the Church of his love. The easy-flowing style of his writing, his wide interest in human life, his balanced judgment, his honest presentation of the difference between fifty years ago and now, will make a wide appeal. The best parts of the book, indeed, have nothing to do with the Church of England but are an expression of, and a tonic to responsible churchmanship wherever it is found.

But the book is also a positive presentation of the claims of the Church of England in the situation of today. I doubt if the experienced Free Churchman will find here anything astonishingly new, but it is good to have such a central practical presentation. And there are some features of the Church of England to which we ought to give heed, e.g. that its organization is at times more flexible than that of the Free Churches, that its concern for carrying forward the experience of the centuries is in principle right and beneficial, and that its revival of "religious communities" has been beneficial to the depth of spiritual life.

Dr. Garbett writes in his preface "I should indeed be sorry if anything I have written seemed to ignore or to depreciate the work both of the Free Churches and of the Roman Catholics." Two points may be made by a Free Churchman. (1) It is difficult to have patience with the reiterated statement by Anglicans of their favourable position in the matter of reunion (if it were said of the Church of England by non-Anglicans it would, of course, be important), while it is quite clear that the attitude of the Archbishop, though kindly, is based on an immense ignorance of the Free Churches, and that behind it is an even greater lack of interest.

(2) The central intention of the book is that "the Church of England is the Catholic Church in this land." Of course, the term Catholic is ambiguous. But it manifestly implies that the Church of England is alone the Body of Christ in this country. The Church of England still maintains its traditional position. This claim, it must be said, is deeply insulting not primarily to the Free Churches, but to the Lord of the Church, who has acknowledged the Free Churches, whatever their faults, as part of His Body.

H. CUNLIFFE-JONES.

The Opening of an Era, 1848, edited by Mr. François Fejtö with an introduction by Mr. A. J. P. Taylor. Allan Wingate, 21s.

This book consists of a series of essays by eminent European and American historians who describe and estimate the events of the series of revolutions that swept over Europe in 1848. The new spirit that arose was the same spirit everywhere, but its national manifestations differed even while they were influencing one another. This symposium therefore is not only a series of commemorative sketches but, as Mr. Taylor says in his introduction, "it is an attempt to see Europe in 1848 with an eagle's eye," so that we are given the local detail which combines into a general picture. It is

teresting to see that a century ago it was possible to be a revolutionary
triot without hating other patriots and to be intolerant of conditions with-
t the savagery of the class war. We can see now that the reformers
ped too much from a change of economic conditions—or can we? But
eir fundamental inadequacy was their belief in reason as the sole guide
human affairs. "They assumed," says Mr. Taylor, "that there was no
nit to what reason could do." But even the revolutionaries themselves
ve something less than a universal interpretation to the conclusions of
ason. Poles, Italians (even Mazzini) and Germans alike claimed a freedom
nich often enough they denied to others. But what began to emerge was
e sense of power in the masses, who have since, to quote Mr. Taylor
ain, "performed labours greater than those of Hercules." The power
the masses has now been demonstrated. The problem now is of its
ntrol and guidance lest it destroy itself and the civilization in which it
dominant.

J. M. PHILLIPS.

ne Atonement. Modern Theories of the Doctrine, by Thomas Hywel Hughes, M.A., D.Litt., D.D. Allen & Unwin, 15s.

This important study is restricted to British thought on its subject during
e last hundred years ; but within these limits it is very complete.
ne works of more than thirty representative theologians are summarized,
me more fully, some more briefly. There is a short introduction showing
ow the problems of modern times have resulted from the inheritance of
e satisfaction theory of the past, as presented in different forms by Anselm
d the Reformers, and as modified by Grotius. In reaction from the thought
satisfaction to the Divine honour or the Divine justice there has been a
dely developed tendency to resort to the moral influence theory which
rives from Abelard: it teaches that the love manifested in the passion
Christ awakes a responsive love in the sinner, and so brings him to the
nitence which is all that God requires in order to forgive him. In recent
nes this theory has found a doughty champion in Rashdall, not to mention
hers; and Dr. Hughes further recognizes a strong tendency to its point
view in many modern theologians who ultimately find themselves unable
be satisfied with it. But the movement towards it has provoked an even
onger counter-reaction from it, with the result that most British writers
the period, while they cannot accept the older doctrines as they stand,
t seek to conserve what they conceive to be of permanent value in them.
ne degrees of return to the traditional doctrine, and the various expedients
lopted for modifying it are very various; and so we have in the presentation
Dr. Hughes an entire spectrum of shades of thought, some nearer to
d some further off from the older theology.

How far, then, do modern teachers really resuscitate the doctrines of
e past? Some, like Forsyth and H. R. Mackintosh, while retaining the
ea of satisfaction, lay stress on the obedience of Christ as its true content:
the same time they recognize the necessity of this suffering, which shows
e cost of forgiveness to God. God himself suffers because of man's sin;
d this indeed is the very heart of the Atonement. This last point is
ecially emphasized also by Wheeler Robinson in his restatement of the
ctrine.

Other writers come still nearer to the belief that Christ bore the punishment
human sin and the wrath of God against it—such are Dale, Denney and
ozley. Yet many maintain that God should not be conceived primarily
terms of law and justice, and that the whole doctrine requires to be
stated in terms of this love and Fatherhood: this is said strongly by Scott

Lidgett and Fairbairn. Then we see new attempts at this kind of restatement lead to the endeavour to ethicize the conception of satisfaction: notable examples of this are found in McLeod Campbell's doctrine of Christ's vicarious confession of sin and Moberly's theory of this vicarious penitence. Others again, as John Caird and Westcott find the solution of all difficulties in maintaining the representative and inclusive character of Christ's worth. His obedience is not just the obedience of an individual, but is that of humanity as a whole. Resort is also made by Fearon Halliday to psychology, with the result of a strong emphasis on the personal character of the relation between God and the sinner and an attempt to interpret the traditional doctrine from this point of view. Finally, now and again we come upon the thought that the Atonement is a mystery, and is not properly describable in human terms: here is the explanation of so much variety of doctrine.

It is clear that Dr. Hughes would not have taken all the trouble he has been at in reproducing the views of others, unless he had felt to have something important himself to say in the process. He finds something good in practically all forms of doctrine. But there are certain points of criticism which he continually urges: (1) he agrees strongly with those who demand that the Atonement should be understood in terms of Fatherhood and Love rather than of law and justice; (2) he accepts wholeheartedly the modern idea of a suffering God—Love, he says, means suffering; (3) he stands for the individuality of Christ's obedience as over against the idea of this inclusive humanity, and he insists that as an individual he could not feel the guilt of others, however great the sympathy with them; (4) he shares the prevailing tendency to regard the Abelardian theory as inadequate, and says that it implies a shallow notion of sin. And, beyond all these critical evaluations of the work of others, he himself puts forward as important the notion of God's feeling responsibility for the entrance of sin into the world and moving to a great cosmic act of restoration.

So much then for both the historical and the critical parts of the work before us. There can be no doubt that Dr. Hughes, at the cost of very considerable labour, has given a most valuable review of the British theology of the Atonement during the last hundred years. Nor can there be any question that he has correctly described the general trend of thought on the subject: he has earnestly striven to be fair even where he disagrees. There are only two remarks which I am constrained to make as an exponent of the Abelardian doctrine, and as one of those criticized. It is not correct to write off this doctrine as purely subjective, since it makes the passion of Christ the object of faith and love which bring penitence along with them. Nor is it right to say that the theory represents a shallow view of sin, when it teaches that God unconditionally forgives the penitent—true repentance is entirely incompatible with a making light of sin. I need only refer by way of illustration to the inimitable picture of the penitence of the Prodigal as drawn by Our Lord Himself. ROBERT S. FRANKS.

The Origins and History of Religions by John Murphy, D.D., D.Litt. Manchester University Press, 25s.

Professor Murphy, after being minister in various Scottish Congregational Churches, was Professor of Comparative Religion in the University of Manchester from 1930-1941. We rejoice that in the years of his retirement he was able to complete this book and to see it through its Press before his lamented death.

The study of religion has so many aspects that inevitably scholars

pproach it from very varied points of view. Thus Dr. Murphy's redecessor in the Chair at Manchester was Dr. J. N. Farquhar, who had orked for long in India in intimate contact with Hinduism. In consequence e was interested in the living religions of the modern world and studied eir history as one concerned less with the past than with the present. r. Murphy's approach was different. He approached religion from the andpoint of anthropology in which he was a recognized authority. Like her anthropologists, he was more interested in the acorn than in the oak, the early forms of religion, and in the evidence of their survival in the ligions of the modern world.

This is a work of monumental learning. It covers so vast a field as be less a book than a miniature Encyclopaedia of Religion, and, in the mits of our space, we cannot do more than indicate its method and its ntents.

Dr. Murphy adopts the cultural approach to the study of religion and ssembles his material under the five Religious Horizons: the Primitive, e Animistic, the Agricultural, the Civilized and the Prophetic. There are dmirable discussions of the various theories of the origin of religion and f such subjects as Totemism and Tabu. The chapter on "The Transition to e Civilized Mind" is followed by a chapter on "The Religion of the antu Peoples". Eleven pages are given to "The Religion of the Hebrews", nd there are other short chapters on The Religion of Egypt, Ancient Greece nd Rome.

Less than half of this book's 450 pages deal with Living Religions. I gret that in the chapters on the Religion of India, Dr. Murphy speaks f the Aryan peoples. Max Müller, who was responsible for the phrase, dmitted later his error. We may speak, if we will, of Aryan languages ut it is time that all scholars ceased to speak of an "Aryan race". Not nly is the phrase inaccurate but it has been often used in support of acial pride.

Dr. Murphy describes at some length Chinese religion and points out the xtaposition in it of the five Culture Horizons. To Islam he devotes only ineteen pages. The work concludes with short chapters on The Mandaeans f Iraq and Iran, and on Jainism.

The beginner in these studies may find that the immense range of subjects ealt with in this book makes it somewhat confusing. But its vast learning nd accuracy make it an admirable work of reference, whilst, in spite of s inevitable brevity of treatment, the more advanced student may gain uch from its illuminating comments. We do not think that the study of ving religions is best approached from the standpoint of anthropology and et this book provides ample evidence of the contribution which anthropology an make to the study of higher as well as of lower religions.

SYDNEY CAVE.

Psychology for Ministers and Social Workers. H. Guntrip. Independent Press. 8s. 6d.

Dr. Crichton-Miller in a foreword to this book says "It gives me the reatest pleasure to commend this excellent book to all those who would minister to a mind diseased' ". The reviewer is in wholehearted agreement ith this judgment. This is the kind of book for which we have been waiting or a long time. It is wise, unsentimental, self-critical, based not only on long experience of cases but also on a thorough theoretical knowledge f the subject. It also shows a competent acquaintance with modern heology which not all psychologists possess, and it is Christian through

and through. It ought to be in the hands of all ministers and of candidates for the ministry, but it is also an excellent book for the general reader. Not the least of its merits is its readableness. Mr. Guntrip knows the jargon and can use it where necessary, but he does not parade it and he can reduce it to simple terms.

He begins at the practical end, with the scope of psychology and its relevance to visiting and to preaching. He makes it clear that the minister must understand his own character and limitations besides those of other people, and that he "needs to learn to be a better listener than talker in private dealing with troubled people". He quotes J. R. Rees' remark that teaching, medicine and the ministry are patronizing professions, and are full of spiritual danger to the men who undertake them. There are three admirable chapters on "the problem of the anxious mind", full of wise counsel and incidentally making quite clear that it would be better for theologians to be somewhat less concerned with theoretical speculation about the law of God and somewhat more concerned with the actual needs, wishes, and failures of men. Mr. Guntrip comes back to this point later when discussing the psychology of authority and he has some heartening things to say to those who are bemused by the present fashionable cults of Kierkegaard, Barth, Niebuhr and Neo-Calvinism. "The most dangerous type of anthropomorphism is that which describes God in terms of our own immature emotional life. It is not the picture of God that Jesus gave us".

The second part of the book gives the theoretical groundwork of Mr. Guntrip's practice. Professor Macmurray, perhaps, is quoted a little too often, and at one point, where he is speaking of Macdougall having to invent the term "positive self-feeling", Mr. Guntrip seems unaware that Butler's *Analogy* dealt with the subjects long ago under the heading "reasonable self-love". There are some excellent pages on the psychology of Paul in the *Epistle to the Romans* which Mr. Guntrip characterizes as inadequate in expression but "astonishingly accurate" nevertheless. The section on "personal relationship" is most revealing and might have been carried further, for it is surely the Christian view that there cannot be satisfactory personal relationships between two people as long as each is concerned only with the other, but only where both have a separate and independent and yet common relationship to a third, namely to God. The book ends with a short bibliography and the warning that it will probably all be out of date in twenty years' time! It is not often realized how much psychological theory is changing.

A. Victor Murray.

Richard Hooker and Contemporary Political Ideas. F. J. Shirley. S.P.C.K. 14s. 6d.

Canon Shirley has done a real service to our time by reviving an interest in Hooker and it is to be hoped that this admirable treatise will stimulate a fruitful discussion on the proper relations between the Church and the life of the nation. The phrase in the title, "contemporary political ideas", has a twofold reference which is well brought out in the book itself, for the author is concerned not only with Hooker's contemporaries but also with our own. The position of the Church of England is as critical today as it was in the days of Elizabeth and it is most helpful to have a comparative study of the two situations. This is likely to remain a standard book on Hooker for some time to come.

As far as any contemporary can see, it would appear that the Anglo-Catholic movement has by this time run its course. It has established for all the Churches a spiritual doctrine of the Church which is not likely

nceforth to be denied. It has also established for all the churches a high andard of public worship and private devotion, which is independent of e variety of forms under which they are carried on. Its record in stimuting a social conscience is creditable and the names of Gore and ott Holland ought to be held in everlasting remembrance for this if for thing else. The movement's work in these aspects has been well and uly done. These services to religion, however, have been accompanied by, id in the first instance depended upon, a theory of the Church and ministry hich has failed to survive the acid test of impartial historical scholarship. ut their real work having been done Anglo-Catholics have shown a perverse herence to this faulty theory in order to justify their continued separate istence as a party, and it is this which has created difficulties in coeration today in South India as well as in, say, the Oxford diocese. But n alternative theory has been lacking and it is to Canon Shirley's credit at he has revived the study of Hooker as a prophet for our own times ore relevant than Laud, Pusey or even Gore. And his treatment is based n sound research and a notable absence of special pleading. There is still case for the Church of England being considered the Church of the nation en under present conditions. The Anglo-Catholic view of the church, wever, while apparently exalting it, does in effect reduce it to the level a trade union.

A. Victor Murray.

cob Boehme: By Hans L. Martensen. New Revised Edition by Stephen Hobhouse. (Rockliff, 21s.).

During his pastorate at Union Church, Brighton (1874-92), the Rev. T. hys Evans, a brilliant linguist, made a remarkable, though occasionally ee, translation of Bishop Martensen's Studies in the Life and Teaching Jacob Boehme, of which, after consulting the "authorized German anslation" of the Danish work, Mr. Stephen Hobhouse has now prepared revised edition with notes, appendices, and an informative and sometimes ovocative introduction.

Boehme's language of vision and symbol requires some introduction, and s importance not only as one of the giants of mysticism, but also as a rerunner of philosophical idealism and the deepest inspirer of Nicholas erdyaev, justifies interpretation. Martensen's studies form an excellent troduction, and his interpretation, on the whole, is equitable.

The first section concerns Boehme's life and work: he set himself to prehend the God of Revelation as the living God; his theosophy is wisdom in God" and rests upon regeneration in Christ; speculation and ntastic imagery are saturated with references to Scripture and to salvation. oehme is not a pantheist, but a Protestant ethical mystic.

The second part, "God and the Uncreated Heaven", analyses the Divine ture, and the editor adds to Martensen's account of the "dark-centre" God the valuable interpretation by Berdyaev of Boehme's "discovery" the divine Being who knows the tension between hostile contraries in e depths of His own nature.

The third section treats of the Creation, the Fall of the Angels and of an, Christ the Redeemer and the Life of Faith, with a concluding chapter The Last Things. Boehme regards the sinful fall of man as an indecision, id draws the pertinent distinction between historical faith and the faith at saves, between the acceptance of something as true and a "hunger and irst after Christ". Faith is the most profound act of the will.

Boehme confronts us with doctrines barely mentioned in the pulpit today, that these studies of him are as invigorating as iron tonic to the blood.

Conrad Bonifazi.

SHORTER NOTICES & DESCRIPTIVE LIST

The Adolescent and the Family. By Dr. Stella Churchill. (Crescent Press, 7s. 6d.) This is a good addition to the group of practical common-sense books written for the guidance of parents, on the basis of tested medical and psychological knowledge. One at times feels that the advice is too elementary, yet parents can be found everywhere who fail to realize even these simplest essentials of sensible treatment of children.

The Chronicle of Jocelin of Brakelond. Ed. by H. E. Butler. (Nelson's Medieval Classics, 15s.). This is a delightful translation of a most human document "concerning the acts of Samson, Abbott of the Monastery of St. Edmund" in the reigns of Henry II, Richard I and John. A vivid picture is given of the strange intermixture of piety, superstition, business shrewdness and power politics in the life of the monastic community, with the administratively able Samson at its head, a fusion of Abbott and Feudal Baron. The description of the personality of Samson, and of the dreams that turned him into a monk is of great psychological interest.

Christianity after Freud. By B. G. Sanders, M.A. (Geoffrey Bles., 8s. 6d.). This is an interpretation of orthodox dogmatic Christianity in terms of orthodox Freudian psycho-analysis. Part 1 on historical development is unfortunate in resting on Freud's most speculative and unsatisfactory book, *Moses and Monotheism.* Part 2 on Sin makes a useful correlation between the theological "concupiscence and pride" as roots of sin, and the psychological "libido and aggression". Part 3 on The Divine Psychiatry may be ingenious but strikes us as unreal, especially the explanation suggested of the sinlessness of Jesus. The difficulty with this kind of apologetic is that the scientific theory changes in your hands as you use it. Already the orthodox Freudian concepts of the Oedipus complex and the nature of guilt are undergoing radical alterations which stultify some of the argument of this book. Such an apologetic is static and does not really add to our understanding.

The Radiant Orb. By L. Wyatt Lang. (W. J. Parrett Ltd., Sittingbourne, 12s. 6d.). It is difficult to see what title this book has to be called a "Psychological Study of Jesus of Nazareth". The author misunderstands and discards the Unconscious as merely negative, and makes no use of any accredited psychodynamic theory. The only psychological idea used is that of "Gestalt" which is ascribed to an American School. In fact Gestalt theory originated in the work of the Germans Koffka and Köhler. The personality of Jesus is explained by a "Radiant Orb", that is a dominant trait in a gestalt or pattern. Certain basic ideas were contained in the message of the angel of the Annunciation. These were transmitted by Mary to her son, and "Jesus' intellectual knowledge of God was carefully organized into a coherent whole" which won his emotional attachment and shaped his life. The intellectualism of such a view will not satisfy the psychologist, and it is not likely from any point of view to satisfy the theologian.

H. J. S. Guntrip.

The Great Awakening in Nova Scotia, 1776-1809. (The American Society of Church History, Hartford, Connecticut, $3), by Professor Maurice W. Armstrong, professor of history at Ursinus College, is a competent piece of research into the origins and effects of the religious revival that broke

out in Nova Scotia at the end of the eighteenth century as a result of the brief but remarkable ministry of Henry Alline.

Alline has been called "the Whitefield of Nova Scotia", and Professor Armstrong has shown how, through the "Newlight" churches of New England and the preloyalist settlers, Alline's work was in direct succession to (and to some extent prepared by) George Whitefield's visit to New England in 1740. The much-abused personality of Henry Alline is sympathetically treated, and we are able, through the quotations from contemporary records, to catch something of the evangelistic ardour of this young man who carried the Gospel to the rough and scattered townships of Nova Scotia. He died at the early age of thirty-five, having worn himself out in the service of Jesus Christ.

Professor Armstrong does not fail to point out the danger of Henry Alline's tendency towards antinomian mysticism, but the final impression we get is that of a great-hearted and truly catholic soldier of Jesus Christ. His catholicity is perhaps one of the most attractive features of Alline's ministry, especially in his insistence that membership of a gathered church should be open to all who had been changed by Christ: "the destroyer of the New England way was the founder of what might be described as a perennial Puritanism".

Owing to the nature of the subject, Professor Armstrong's book will be of only limited interest to the general English reader, and although it abounds in many interesting and quotable incidents, its style does not make for easy reading. But that select band whose study is Church History will find that it is not only an informative account of an important period in American Church history, but also that it illustrates many of those principles which the Church cannot afford to forget in any age or in any land.

ROBERT S. PAUL.

King George V by Mr. John Gore (John Murray, 9s. 6d.) gives us an account of a monarch who beginning his reign with no advantages of early popularity so bore himself in more than one crisis as to earn not only the respect but the affection of his people. A constitutional monarch who has exchanged power for influence can serve his country greatly though indirectly. Those many people who like to read and hear of kings as men will welcome the appearance of this well illustrated addition to the Abermarle Library.

Nothing Left to Believe by Sir Richard Acland (Longmans, Green & Co.; Cloth, 8s. 6d., paper, 5s.)—the title is the despairing utterance of a Czech colonel on hearing news of Munich—is addressed to a public that has largely deserted the Church where men's beliefs were—and are—confessed and discussed. If nothing new is said, at any rate the important questions are raised and debated by "a politician spending most of my time in a stream of immediate material problems of all shapes and sizes" on a level and in a vocabulary that young people will understand and appreciate. The author's sincerity, range of information, skill in popular exposition and experience in current political life make this an admirable book to discuss in youth groups and W.E.A. classes.

The British Yoke by Mr. E. W. Evans (Wm. Hodge, 12s. 6d.), an account of what used to be called the dependencies of the British Empire is especially useful at a time when imperialism is changing in spirit and method. Politically the demand is for greater native responsibility but economic and

cultural progress depends upon British capital and direction. History has its examples and its warnings, which Mr. Evans discusses with knowledge and care. His treatment of the place of Christian missions is too brief to be helpful. The difficulty of bringing the Christian faith to people with no Christian tradition is well known. But a beginning has to be made. Primitive cultures and tribal disciplines are being destroyed anyway. Britain has religious as well as political and economic responsibility to dependent peoples. Religious tolerance is not the same thing as religious neutrality.

No-one can fail to be impressed by the sincerity of Capt. Pelham Burn, a professional soldier who, becoming aware of the tragic folly of war, resigned his commission to become a "professional peacemaker". His deep conviction, his reading in the appropriate current literature and his many conversations with public men go to the making of *Peace—Is It Impossible?* (Century Press, 12s. 6d.). Dr. Stoyan Gavrilovic, former Under-Secretary for Foreign Affairs in Yugoslavia contributes a foreword.

English Social Services by Miss Emmeline W. Cohen (Allen & Unwin, 8s. 6d.) is a short general account of the growth of the social services through the 19th century and beyond, out of which has emerged the present still-experimental welfare State. It recalls conditions of social irresponsibility and the exploitation of poverty now passing out of the knowledge of all but social historians, and describes the pioneer voluntary work whose greatest commendation is that it revealed needs and opportunities too great for anything but State action. Each chapter ends with a brief summary and there is a useful bibliography.

Power and Personality by Dr. Harold Dwight Lasswell, professor of law at Yale University (Chapman & Hall, 15s.) deals with one of the vital concerns of modern life which has received strangely little attention. The power motive, naked or concealed, runs through the whole of life and the examination of the ways in which various kinds of power are pursued by various types of personality makes this book interesting and important. Dr. Lasswell sees that one of the crucial problems in a democracy is that of leadership in all phases of community life. We are accustomed to the scientific examination of social failures, criminals, inebriates, psychopaths of all types. Dr. Lasswell examines similarly a number of successful men and analyses their motives and attitudes, a contribution to social and political understanding which may well be carried further. All who aspire to leadership will profit by this book.

Gods and Men, by Sir Richard Gregory, Bt., F.R.S. (Stuart & Richards, 12s. 6d.) incorporates some part of the author's *Religion in Science and Civilization* published in 1940, the greater part of the edition being destroyed in an air-raid. Sir Richard sketches with a sure hand the history of the fundamental ideas of religion and science which must be brought back into relation with one another. The author begins with the earliest beliefs and speculations about heaven and earth which can be made to appear merely naive since the telescope and the microscope have so vastly enlarged our knowledge of the universe, and with admirable lucidity he traces the development of ideas and faiths on which civilizations have been built. He writes with respect of the errors of our predecessors and sympathy for their aspirations, for we, who stand on their shoulders in scientific knowledge, face

the same problem of living in a world so largely incomprehensible and are no less dependent upon a beneficence even more mysterious than our fathers knew.

Family Allowances by Eleanor Rathbone (Allen & Unwin, 15s.) is a new edition of the classic Disinherited Family, first published in 1924, "one of those small books", says Dr. Gilbert Murray in his Foreword, "which change the mind of a whole nation". The new edition with a new title has an epilogue by Lord Beveridge and a new chapter by Miss Eva M. Hubback which brings Miss Rathbone's facts and figures up to date as well as paying tribute to her work in persuading public opinion of the rightness in a closely organized community of a practical concern for children and in moving a Government to action. Equal pay for equal work and "the rate for the job" may be economically just but may at the same time create serious social inequality. Eleanor Rathbone not only showed that family allowances are necessary but got them adopted. Within recent months a life of Eleanor Rathbone has appeared and a memorial school bearing her name has been opened in India, but the best tribute to a woman whose intelligent compassion enriched the public life of our time is to accept Lord Beveridge's advice to "read this book and read it again, not just for what it has accomplished, but as an inexhaustible source of ideas as to what remains to be done".

Citizen of the World—Franklin D. Roosevelt by Mr. Alden P. Hatch (Skeffington, 21s.) is described by the author as "noyelized biography". The facts are accurate: some of the conversations—but surely, only some!—are verbatim reports: thoughts and motives are based on the author's reading of Roosevelt's character, supported by the opinions of friends he has consulted. It is therefore a lively and readable portrait of a very great man who, like our own Gladstone, kept an ace up his sleeve in the fierce and complicated game of American politics on his way to the White House, in putting through his New Deal and in bringing a united United States into the war. The author believes that " the overall picture of the man is more true to life than a coldly objective statement of provable fact could possibly be". And indeed he may be right. The book is well illustrated and produced.

J. M. Phillips.

From Paul to Pius by Teresa Lloyd (D. Organ, 7s. 6d.) is a series of very brief biographies. The book is written for children, but it may be doubted whether the average child will be attracted by the aura of somewhat unctious piety with which the characters are surrounded. The author's history is not always reliable, and her Roman Catholic bias is only too obvious.

Wilfred W. Biggs.

White of Carpentaria by Dr. Wand, Bishop of London (Skeffington & Son, 8s. 6d.). This is a most readable short biography of Gilbert White, pioneer Bishop from 1900 to 1925, in the most desolate parts first of northern and then of southern Australia. His story contains thrilling adventures and fine descriptions of the natural features of little known parts of the world as well as of the customs, sometimes startlingly cruel as well as quaint, of the aborigines to whom he gave the best of his services. He was a great Christian, suffering hardship gladly for his Master's sake. His episcopal income was never more than £300. His writings, including several volumes of sermons, written to be delivered by lay-readers (who might not preach their own!) and poems, reminiscent of Keble, are said to be of real merit.

The book can be recommended as being an inspiring picture of a servant of Christ, in whom, to use the author's words, there was a combination of faith, fairness and commonsense.

The Church, its Nature, Structure and Function, by Dr. J. W. C. Wand, Bishop of London. (Hodder & Stoughton, 6s.). Here are three lectures given on the foundation which bears the honoured name of F. D. Maurice, whose outlook in the main the author shares. They offer a vindication of the High Anglican position and show a broad spirit of charity. They are obviously animated by a sincere desire to promote the coming of Christ's Kingdom by bringing people to understand what the Church really is, both in its heavenly purpose and its earthly embodiment. H. C. CARTER.

For Youth Only by Gordon Ette (Faber & Faber, 10s. 6d.) is a survey of the Youth Service in which Mr. Ette assesses the contributions which voluntary effort and State organization can both make in the service of young people. For those at work among youth in churches and other voluntary associations Mr. Ette has wise words of encouragement and advice, indicating that their work, providing that it is adequately performed, is by no means superseded by that of the L.E.A., however widely extended that may yet be. There are valuable sections on religious observance, boy-and-girl relationships, leadership and programme making. Appendices supply the uninitiated with important directives issued by the Ministry of Education, some specimen activities and a glossary. This is a valuable book.

Those who knew and were themselves inspired by S. E. Keeble will be glad to have the appreciation of his life and work which Professor Maldwyn Edwards has written. *S. E. Keeble, Pioneer and Prophet* (Epworth Press, 5s.). As circuit minister, editor, writer and leader, Keeble stood in the succession of Amos and Micah and all the churches have learned something of the social message of the Bible from this stalwart Methodist.

R. G. MARTIN.

The philosophy of life underlying Mr. Gordon Rattray Taylor's *Conditions of Happiness* (Bodley Head, 10s. 6d.) is glaringly inadequate. The single motive-power for living is, according to him, the pleasure-principle. He early tries to deal in a footnote with those who would argue that we are not put into the world to be happy; and it is not surprising to find that his attitude to Christianity is throughout one of interested but critical detachment. Nevertheless there is much in the book which vividly and rightly challenges conventional ideas—notably the stress which the author lays on the profound influence of social factors within the unconscious mind and on the still largely unrecognized importance of the early months of a baby's life to the presuppositions and behaviour of his later years. Mr. Taylor clearly shows that psychological comfort is more important to us than physical—a truth which governments would do well to heed.

To those ignorant, or concerned, about the secondary modern school and its development it would be difficult to recommend a better book than H. C. Dent's *Secondary Education For All* (Kegan Paul, 8s. 6d.). After a well-informed historical sketch of the evolution in this country of the concept of secondary school education for every boy and girl now embodied in the Act of 1944, Mr. Dent considers searchingly some of the major problems still confronting us in the education of the adolescent at school. In the last part of the book he has some forthright proposals to make about the future of our secondary school system and the content of the education

which boys and girls should be given between 12 and 19. The book is concerned—and very knowledgeably—with educational practice rather than educational principles as such. But is it enough to provide "adequate facilities for both religious worship and religious and moral instruction" merely for those who consciously seek them?

Dr. Eric James's short *Essay on the Content of Education* (Harrap, 5s.) is forceful and sharp-pointed. In it he defends early specialization, the value—especially to very able children—of "academic" studies and yet has no use for elementary Latin as a condition for university entry. Few books of the many written on education in our generation consider with such acumen and such discipline of thought what principles ought to govern our choice of subjects for study at school or university. Many may feel that what Dr. James has to say about religious education is seriously inadequate. But even where this book provokes the reader it will be a provocation to think more freshly than he did before and more, not less, responsibly.

W. R. Niblett.

A book about personal experience during the war years must have some outstanding quality if it is to receive more than passing notice. *Broken Images* by John Guest (Longmans, Green & Co., 10s. 6d.) may prove to be such a book. Here is yet another war journal, written between May 1940 and October 1945, in England, North Africa and Italy; but it is a war journal with a difference. This is not, except incidentally, a book about the war: it is a record of individual mood and experience, a kind of circumstantial self-portrait. What gives it distinction is its vivid integrity. The writer is intelligent and sensitive, with a capacity for meticulous observation, and with a lucid, unpretentious command of language that yields moments of rare imaginative beauty; but, in himself and in the events he records, not untypical of hundreds of his contemporaries.

Erskine Caldwell in his latest novel, *The Sure Hand of God* (Falcon Press, 8s. 6d.), continues to work the vein of "naturalistic comedy" which he first struck in "Tobacco Road" and "God's Little Acre". In this squalid story of a prostitute and her daughter—alike helpless victims of their environment (hence the ironical title of the book)—there is the same sharp, savage observation, the same apparently casual inconsequence of plot, the same sophisticated-simple style, but no longer the redeeming touch of greatness.

J. G. Weller.

Chamber Music, by Homer Ulrich (Columbia University Press, London, Geoffrey Cumberlege, 32s. 6d.). This beautifully-printed volume contains much of interest and profit for the cultured musical amateur, and the dissertation on the chamber music of the classical period, Haydn, Mozart, and Beethoven, is admirably expressed. This is the best feature of the book; the general reader, for whom it seems designed, might well prefer a simpler and more concise historical introduction in place of the first six chapters, thus leaving space for additional musical examples. A few small inaccuracies here (principally in Chapter 2) do not materially affect the value of the work as a whole.

Concerning Handel, His Life and Works, by W. C. Smith (Cassell, 21s.). The author occupies the post of Assistant Keeper of Printed Books in the British Museum, and he has made a life-long study of Handel, his works, and his relations with the times in which he lived. The present volume contains essays on "Handel the man", a brief yet revealing portrait; "Finance and Patronage in Handel's life"; "The earliest editions of

Messiah''; ''Some Handel Portraits''; and last, but not least, an extraordinarily detailed study, ''Gustave Waltz: was he Handel's cook?'' When Handel, according to Burney, said of Gluck that ''he knows no more of contrapunto as mein cook, Waltz'', he was not being as uncomplimentary as most historians have assumed, for Waltz was a singer of some repute. This is the sort of detail revealed by this book, an interesting and often fascinating study of the world in which Handel lived.

ERIC H. THIMAN.

In *An Unknown God,* by the Rev. F. P. David (John Murray, 3s. 6d.), a former housemaster and chaplain at Winchester addresses himself to the numerous body of educated young people who acknowledge a spiritual background to life, but, because they cannot accept the divinity of Christ and his present activity in the affairs of men, feel that honesty prevents them from taking any part in the spiritual life of the Christian community, and who consequently cut themselves off from the chief means of obtaining more light. Mr. David is conscious of the inadequacy of argument, and the futility of dogmatism, to bring such people to an experience of the living reality of the Christian faith. Instead, he offers for their help, ''not words of intellectual wisdom, nor theological affirmations, but something of the slowly matured fruit of long life, and of deep reflection on the relation of things human to the divine''. The result is a very gracious little book, written with manifest sympathy and understanding, and by its own method conveying, of course, no little intellectual wisdom and quite a number of theological affirmations.

Marriage, Divorce and Repentance in the Church of England, by J. Howard Cruse, Provost of Sheffield, and Bryan Green, Rector of Birmingham (Hodder & Stoughton, 2s. 6d.) is a closely reasoned pamphlet which all ministers would do well to read, for it has to do with a very serious issue confronting all the churches. The writers believe there are a number of circumstances in which it is proper for a divorced person to be remarried in church. Recognizing, however, that there is a strong case for insisting that there should be public witness to the Christian standard of marriage, they favour instead of the marriage service a service of blessing in church after the marriage has taken place in a registrar's office. But the service of blessing they suggest includes the repetition of the vows, and this one would have thought was precisely the public unseemliness which a service of blessing seeks to avoid, and against which the Church should make a stand. There is, however, much more to commend than to criticize in this able and discerning piece of work.

E. R. MICKLEM.

Kierkegaard: The Analysis of the Psychological Personality, by Rudolf Friedmann (Peter Nevill, 3s. 6d.) is a brief but penetrating work, in style reminiscent of Nietzsche's Zarathustra. Kierkegaard's personality is said to be ''firmly fixed within the orbit of the schizophrenic type'', and naturally more adapted to an exploration of the intellectual fields of life than the emotionally well-balanced extrovert who worships things as they are. Kierkegaard's task was to rediscover the healthy, primeval sources of the Christian religion, and to give back to Christianity its elemental, dynamic values: love and dread of the Father. A glossary of psychological terms and a chronology of Kierkegaard's life is appended. The analysis is forceful, and its occasional attenuations undermine neither the evident sympathy of the author for Kierkegaard, nor the seriousness of his contribution to the understanding of his subject.

CONRAD BONIFAZI.

The Inspiration and Authority of the Bible (Philadelphia: The Presbyterian and Reformed Publishing Company, $3.75) contains a number of articles by the late Dr. B. B. Warfield, who was Professor of Systematic Theology in Princeton Theological Seminary from 1887 until his death in 1921. There is a long introduction by Dr. Cornelius Van Til, in which he says that "in his day Dr. Warfield was perhaps the greatest defender of what is frequently called 'the high Protestant doctrine of the Bible' ". "For him the classical doctrine of the *infallible inspiration of Scripture* (italics mine) was involved in the doctrine of divine sovereignty. God could not be sovereign in his disposition of rational human beings if he were not also sovereign in his revelation of himself to them". "As one deeply interested in the progress of the doctrine of God's sovereign grace, Warfield put all his erudition to work for the vindication of an infallible Bible". There is no doubt about the learning devoted to this end in the present volume; but no one is likely to embark on close on 450 pages unless he is already at least favourably disposed to the main thesis as it is stated in the words quoted above from Dr. Van Til. This scholar's learned, but often involved, introduction has the merit of breathing a contemporary atmosphere, in contrast to the main part of the book, whose obsoleteness is betrayed on almost every page by references to forgotten books and articles. Dr. Van Til endeavours to give a negative answer to the question whether the day for the sort of argument this book puts forward has passed. But it has.

The second volume (*Job—Machabees*) of *The Old Testament newly translated from the Latin Vulgate* (Burns, Oates, 21s.) by Mgr. Ronald A. Knox (the first volume was reviewed in the *Quarterly* for July 1949) concludes a massive undertaking. At the end of the volume there is an English rendering of the new Latin translation of the Hebrew Psalter which was published by the Pontifical Biblical Institute, and approved by the Pope in 1945. To celebrate the completion of his nine years' task of translating the whole Bible, Mgr. Knox has published a collection of eight essays in a short book entitled *On Englishing the Bible* (Burns, Oates, 6s.). It is an enthusiastic, racy, and highly entertaining piece of work, in which the translator sets down his ideas of how the Bible ought to be translated, when the translation is intended not for students who know Hebrew and Greek, but for the ordinary reader for whom the Bible can be made as fascinating as any other literature; and deftly replies to his critics.

Another member of the same communion, Mr. F. R. Hoare, has produced *A Translation from the Greek into current English of the Gospel according to St. John, arranged in its conjectured original order* (Burns, Oates, 6s. 6d.). The Greek text translated is that of Merk, and for the detailed investigation which resulted in the reconstructed order we are referred to the author's larger work, *The Original Order and Chapters of St. John's Gospel.* The translation aims at the reproduction in "equivalent" English of the simplicity and precision of the original Greek.

The Kingdom of God in the Experience of Jesus, by Professor Emeritus S. H. Hooke (Duckworth, 6s.) is one of the volumes of the Colet Library edited by the Dean of St. Paul's. Although this is a small book of 160 pages, it is full of excellent material, and is a rich quarry of ideas. The writer starts with ancient Egypt and Mesopotamia, where the divine king is the precursor, however far removed in conception, of the Christian Messiah who is the fulfilment of the hopes of an ideal divine king, the direct representative of God, cherished by the prophets who turned away from political kingship as they knew it to some future coming to Israel of the Kingdom

of God. It came at the crucifixion, when the Son of Man "reigned from the tree". The power of divine forgiveness was there triumphant, making obsolete all limited conceptions of the Kingdom and its power. "In accepting as part of the purpose of God the rejection and death of the Messiah, he (Jesus) was destroying all the known eschatological conditions and every hitherto accepted pattern of the coming Kingdom".

Here we have the mature reflections on the New Testament story of an eminent Old Testament scholar, and he has much to say that is refreshing and suggestive. I would mention especially his examination of the influence of the Old Testament on the mind of Jesus, and his treatment of the parables in the light of the Old Testament.

The Revelation of Saint Joan the Divine, by the Revs. R. H. Preston and A. T. Hanson (S.C.M., 7s. 6d.) is the second in the new *Torch Bible* series of commentaries. There are 40 pages of introduction before the commentary proper; both are likely to be of great help to the ordinary Bible reader who fights shy of the difficulties of the much misused book of *Revelation.* The authors hit the nail on the head when they point out that without *Revelation* we would be less clear how the destinies of nations and world history should be understood "by those who have seen God supremely revealed in Christ".

A committee of members of the Community of the Resurrection is editing a series of *Mirfield Books,* of which the latest number is the Rev. M. R. Newbolt's *The Truth of the Bible* (Dacre Press, 4s. 6d.). The topics discussed in a simple and straightforward manner are: "The Development of Revelation", "The Bible as History", "Sacrifice and Prophecy", and "The New Testament".

Mr. George Borodin's *The Man of Kerioth* (Werner Laurie, 10s. 6d.) is an imaginative and not unsympathetic biography of Judas Iscariot, with an atmosphere of strange mystery befitting its subject.

A. J. B. Higgins.

Much of our Bible reading fails to bring the reward it should, in leading us into a deeper awareness of the presence of God. We need to learn the art of meditation. Here Miss Evelyn Underhill's *Meditations and Prayers* (Longmans, 3s. 6d. net) may well prove of real help. It consists of six meditations on passages of Scripture—The Rich Young Ruler, Emmaus, The Washing of the Feet, The Temptations, The Brooding Spirit of God and Light—written for retreats led by Miss Underhill. In an introductory note she says that "A Meditation is not itself a Prayer. It is a sort of technique that leads to prayer, turns our minds and hearts and wills towards God, and so helps our Communion with Him".

Another help in the cultivation of the devotional life is *A Testament of Devotion* (Friends Home Service Committee, 6s. net). It consists of five devotional addresses by an American Quaker, the late Thomas R. Kelly, together with an introductory biographical memoir by Douglas V. Steere. "The Light Within", "Holy Obedience", "The Blessed Community", "The Eternal Now and Social Concern" and "The Simplification of Life" are the titles of the papers. All strike a characteristically Quaker note and many readers may feel that other deep notes in the Gospel of our redemption in Christ are missing. Yet few could turn to this book without feeling their own souls deeply searched and divinely comforted. Any book which has the power to do that should not be missed and this one should have a place along with other great manuals of devotion which have proved their worth.

Reading Your Bible by Rupert E. Davies (Epworth Press, 7s. 6d. net) is described in the sub-title as "A New Lectionary, with each passage briefly introduced and explained for Schools, Churches, and private devotion". The use of the Revised Version is presupposed throughout but the author has not hesitated to omit verses here and there or to suggest minor alterations in translation where that seemed to him desirable. Selections from the Old Testament are taken from Job, I and II Isaiah, Jeremiah, Daniel, Amos and Jonah; and there are a few from Wisdom and Ecclesiasticus. The readings from the New Testament are from the Four Gospels, the first part of Acts, I Corinthians, Galatians, I Peter, the Epistles of John and Revelation, together with selected lessons on the Teaching of Jesus, the Parables, Human Nature and Destiny, Worship, the World Mission of the Church and the Lord's Prayer. It will be seen that only a limited portion of the Bible is covered; but the introduction to each lesson is written simply and clearly and would help in understanding the meaning of the passage to be read.

The title of D. Tait Patterson's *The Eternal Purpose* (Carey Kingsgate Press, 15s.) suggests a theological tome of some magnitude. In fact it is a book of brief offices, one for every day of the year. Each consists of an adoration, a lection, a prayer, a blessing and a verse for meditation, all the material being drawn directly from the Bible. The book had its origin in a series of Lenten Readings prepared for a group of soldiers during the 1914-18 war. One obvious difficulty is that the dated readings cannot coincide with the Church calendar. Those for Lent begin with the first day of March and for Holy Week with the tenth of April. All Scripture references are given in an Index. The great devotional wealth of the Bible has been gathered together here for the enriching of the spiritual life. This book deserves to be put to the test of experience and should be welcomed most gratefully.

JAMES M. TODD.

He Was There by F. Hayter Cox (Salvationist Publishing Ltd., 2s. 6d.) is a popular account of Gen. William Booth's right-hand man, Brig. Fred R. Cox. There is as much of Booth in it as there is of Cox, which is natural as Cox lived to serve the General with all his great gifts of heart and mind.

Readers of *Imperial Commonwealth* meet Lord Elton in different mood when they take up *The Two Villages* (Collins, 8s. 6d.). One is tempted to describe it by a phrase which occurs in the book, a "mixture of religiosity and country sentiment". In addition, the writer has his say about present politics, modern poetry and a dozen other topics, all in a thinly fictional setting. As straight essays Lord Elton's thoughts would command attention. Here the form is a handicap to the matter.

The Rev. Stephen L. Caiger has done well to publish this enlarged and revised edition of his work on the Prophets, *Lives of the Prophets* (S.P.C.K., 10s. 6d.). Let no one be dismayed, because the book is really readable and rather conservative. Here is matter for a splendid course of sermons or valuable midweek Bible studies. Teachers of Day and Sunday schools alike ought to mark this as a useful, simple introduction to a wide field.

J. WILDING.

Children and Young Persons by Mr. Charles Winter (Stevens, 4s.) is a new handbook in that very useful series "This is the Law". It deals with the legal status and rights of children, the care of those in special categories, the protection of children, regulations relating to health, education and employment and concludes with a section on juvenile delinquency. The

book contains a great amount of information in small compass, and most ministers and youth workers would find it, sooner or later, helpful as a book of reference.

Heirs Together (The Inter-Varsity Fellowship, 2s.) by two medical men, Dr. W. Melville Caffer and Dr. H. Morgan Williams, is described as "A Christian approach to the privileges and responsibilities of Sex". The book contains some sound advice and there can be no doubt as to the sincerely religious attitude of the authors, but they are much influenced by a literalist attitude to Scripture. Any text anywhere in the Bible provides sufficient authority, and the absence of a specific text giving guidance on an issue occasions them some difficulty: e.g. regarding homo-sexuality in women they write, "Since there is no specific reference in Scripture, it is not possible to be so emphatic (as in the case of male homo-sexuality) but it is presumably condemned on analogy with the above".

Dr. David Mace overcame the lethargy which afflicts many people on ocean liners to such good effect that he wrote *Marriage Crisis* (Delisle, 5s.) while crossing the Atlantic. Dr. Mace is by now a recognized authority on marriage and family problems and the book is full of the sound sense we expect from him. It is breezy and conversational, and the reader's interest is so well maintained that if occasionally the writing gets slack or metaphors get a little mixed, what does it matter?

Sex in Social Life (Allen & Unwin, 21s.) is a symposium edited by Sybil Neville Rolfe and the contributors are mostly well-known experts. It covers more ground than popular books on sex. Beginning with a long section by Dr. C. H. Waddington on the biology of sex it goes on to deal with (among other subjects) sex education in the home, adolescence, the reasons for marriage failures, and sex in middle age (on which too little is known by most people). This is a very useful book, but what can we say to an editor who produces a work of this sort running into 500 pages without even an attempt at an index? L. J. Tizard.

Yet another book about the architectural remains of mediaeval monasticism is *English Abbeys,* by Messrs. G. W. Beard and A. R. Billington (Worcester: Littlebury, 10s. 6d.). The houses described are arranged alphabetically under counties, but there is no index to show at a glance whether any particular monastery is included or not. There are 16 photographic illustrations.

The story of *Erasmus, Tyndale and More* (Eyre & Spottiswoode, 15s.) will always bear retelling, but Mr. W. E. Campbell's book so entitled contains little fresh or specially interesting, even if its purpose as Roman Catholic propaganda were acceptable. The book would have been better without its appendix "On the Death of Erasmus", which is confused as well as too obviously special pleading. It is strange that one who has collaborated in editing More's *English Works* and has had before him P. S. Allen's edition of Erasmus' letters should include so many passages "q.v." (apparently "quoted via") secondary authorities.

Flame Touches Flame (Longmans, 10s. 6d.), the title of Miss Margaret Cropper's charming study of "Six Anglican Saints of the Seventeenth Century", is taken from a saying of Jeremy Taylor's that "a good man is united to God as a flame touches Flame". The other five "saints" are George Herbert, Nicholas Ferrar, Henry Vaughan, Margaret Godolphin and Thomas Ken. This is not a work of research, but a distilling of a genuinely sweet and holy atmosphere. It makes particularly welcome

reading for Nonconformists, who are more familiar with a rougher and more strenuous saintliness in that remarkable period for producing saints.

In *Quakers in the Modern World* (Macmillan, 8s. 6d.), Dr. W. W. Comfort, the President Emeritus of Haverford College in America, seeks to show what Quakerism offers and what has made Quakers "the way they are". His chapters are relatively slight essays, but they contain a good mixture of wisdom and information. Dr. Comfort is at pains to show that Friends are not just a humanistic relief society, and that their "Concern for Social Order" springs from their Christian faith.

The appearance of vol. iv of *Recording Britain* (Oxford Press, 105s. for four vols.) completes an enterprise hardly less remarkable (for these days) in the publishing than in the original recording. This volume covers the south-west and southern coastal counties. Malmesbury, Bath and Brighton predominate, but there are also "records" of countryside, from the sweep of the Downs near Marlborough to the quiet Cuckmere valley in Sussex. Among the work of several new artists Miss Eve Kirk's four Dorset pictures are particularly attractive. In general, this volume may be considered more successful than vols. ii and iii. It also has many (delicately) coloured pictures, the work of Mr. Charles Knight. GEOFFREY F. NUTTALL.

Dr. Bertil Widén's *Studies on the Dorset Dialect* (Lund: C. W. K. Gleerup, Kr. 10) is the result of investigations made in Hilton and Melcombe Bingham, two villages in Central Dorset, where, it was considered, the vernacular is spoken most purely. After the sounds that make the dialect have been described, Middle English is made the starting point for an investigation into the development of the sounds, and then their relationship to Standard English is considered. The studies are most detailed, careful and exact, and they will be indispensable to the student.

In *The Lasting Victories* (Lutterworth Press, 12s. 6d.) some forty contributors write about some human achievements which illumine Emerson's saying, "the real and lasting victories are those of peace". The achievements described—generally by men and women who took part in them—are impressively varied, and show that the human spirit can find adventurous and full expression in peaceable ways. This is a truly encouraging book. Many fine photographs illustrate the text.

Dr. E. L. Allen's *Bishop Grundtvig: A Prophet of the North* (James Clarke, 4s. 6d.), in the "Modern Christian Revolutionaries" series, is an informative introduction to one of the most influential leaders the Church in Denmark has had. In the middle of the nineteenth century, at a time of national humiliation, Grundtvig helped the Danes to regain their soul. Grundtvig loved the myths and legends of the North, and from them gained a firm belief in the potentialities and destiny of his own race. Under his influence Denmark experienced a cultural and religious revival, Church and people became more nearly one, and so comprehensive a Church came into being that the sects could feel at home within it. Dr. Allen's short study should lead readers to seek further information about Grundtvig and the Church in Denmark. H. R. DOLPHIN.

The Preachers' Handbook, edited by the Rev. G. P. Lewis (Epworth Press, 7s. 6d.), is written primarily for Methodist local preachers, but preachers both lay and ministerial, of all the Free Churches, will find it useful. Four articles on worship are followed by studies on the Christian Year which are doctrinal without being academic, and there is a final study in the Life of Jesus. The aim is not sermon-outlines, but elucidation of the

Christian faith and its relevance to the world of today. We welcome it cordially and are glad to note that a similar handbook is to be issued each year.

The Young Traveller in New Zealand by Hilda M. Harrop, and *The Young Traveller in India and Pakistan* by G. Trease, are the most recent of the Traveller Books published by Phoenix House at 7s. 6d. The narrative with its beautiful photographic illustrations conveys information with real interest, and further books in the series will be eagerly awaited. The question of one eleven-year-old: Why can't we have books like this at school? implies a true judgment on the usefulness of these books.

The Conservative Party, by Nigel Birch; *The Labour Party,* by W. Glenvil Hall; *The Liberal Party,* by R. J. Cruikshank. Britain in Pictures Series (Collins, 1949, 4s. 6d. each). These studies of the three political parties are designed to give a review of the main events in their development and some indication of present policy and outlook. There is variety of illustration and clever use of cartoon, and the actual writing is very competent, with just enough partisanship to enliven the narrative without degenerating into partiality. Mr. Birch does tend to go too far in this respect, and Mr. Cruikshank observes the proper limits most judiciously. His fine exposition of Liberalism includes four brilliant pages on its Gladstonian embodiment, and so helps to make Gladstone intelligible to a generation for whom his greatness has become largely mythical.

It is impossible not to admire the lucid way in which Principal Gordon Robinson has presented the results of critical study in his little *Introduction to the New Testament* (Merlin Books, Arnold, 3s.). The book is intended for scholars in secondary schools and will fulfil this purpose admirably; and we are bound to express the hope that it will be introduced to many Sunday School teachers and Church membership classes. Its lucidity is that of the scholar who is also a practised teacher, and it merits a good sale. While mentioning most of the matter a N.T. Introduction is bound to contain it keeps this in proper subjection to the exposition of the essential meaning of the book as a whole. One other feature of note is the way in which the book keeps before its readers the fact that the New Testament is not simply a composition of the 1st century A.D. addressed to Jews and non-Jews and interesting as literature, but a book about the character and actions of God, i.e. a book of unique religious meaning and authority. This book is attractively produced on good paper, with maps and pictures, and one is left wondering why the cost is as low as 3/-.

Julian's Way, by John Brophy (Collins, 10s. 6d.) is a novel with its setting in Palestine and its theme a rather tedious liaison between a British officer and a Hungarian, but it comprises an important study of religious types, from formalist and fanatic, to rationalist. It shows considerable art in its subtly conveyed implication that the life and teaching of Jesus, so pathetically misinterpreted by his professed followers, is still relevant to the personal problems of cultured and war-weary people.

The Big Fisherman, by Lloyd Douglas (P. Davies, 12s. 6d.) is a study of the Apostle Peter, and forms a sequel, or rather companion, to *The Robe.* We find the same skill in making the background of the Gospel story become real, and we commend it as a contribution to the understanding of the origins of our faith. The author shows clever restraint in the way in which he allows the Carpenter Himself to appear in this story. Dare we hope that the trilogy will be completed with a story about another Apostle, the mystic John or the fanatic Paul?

All who have a taste for history have a feast of good things before them in G. M. Trevelyan's *An Autobiography and Other Essays* (Longmans, 12s. 6d.). Beside the long autobiographical chapter there are fifteen essays, mostly on historical subjects, and including one on Religion and Poetry, which was an address given in Trinity Chapel (could the younger agnostic Trevelyan have conceived this even as a possibility?) and one on Cromwell's Statue which reveals the impartiality of the real historian where so many are partisan. Here is a ripe maturity of misdom and culture, set out with the author's charming frankness about himself. E. C. B.

Responsals (James Clarke & Co., 3s. 6d.) contains varied responses for opening acts of worship, the seasons of the Christian Year and special occasions. As we would expect of the authors, E. R. Micklem and Irene M. Shewell Cooper, these responses are dignified in conception, able in execution and scriptural in language and spirit.

In the Service of Worship (Epworth Press, 6s.) Mr. P. J. Fisher does not offer any order of worship, but simply some original, supplementary material. It is rather introspective but may be of value in discriminating hands.

Ablaze, yet not Consumed (Lutterworth Press, 8s. 6d.) by Dr. D. Johnston Martin gives a brief, popular account of the Reformation through studies of its leading personalities.

In Seek Ye First (Epworth Press, 7s. 6d.) Allan Birtwhistle gives a series of meditations prepared for a missionary summer school and prompted by Charles Wesley's "Come, O Thou Traveller Unknown". Each commences with a brief account of the experience of one of the saints and moves on to a devout application to modern life, and includes prayers and a hymn.
KENNETH G. OGILVIE.

A History of Palestine from 135 A.D. to Modern Times by James Parkes (Gollancz, 21s.). Dr. Parkes has placed us still further in his debt in this book, dealing with the successive stages in the history of Palestine until the collapse and abandonment of the British Administration. Particularly satisfying is the way in which Jewish, Christian and Islamic claims to the Holy Land are illuminated and also the excellent bibliography. This book is a masterly survey of a very complicated subject. W. D. DAVIES.

God In Our Work, by Sir Stafford Cripps (Nelson, 6s.) consists of twelve Religious Addresses given in the past three years before a variety of audiences. The interest of the book lies solely in its authorship. There is a stark sincerity in these addresses and an avowal of simple Christian faith for which, since the speaker is Chancellor of the Exchequer, we are profoundly thankful. We rejoice to read, and wish the assertion by a statesman had not become a novelty: "I am profoundly convinced, and every experience I have had over the last eight years has added to that conviction, that there is no way out of the world's difficulties except the Christian way". If only there were more colour and more detail in the advocacy — !

Bread of Freedom, by W. Carey Wilson (English Universities Press, 5s.) is a little book which deals profoundly with the same theme. Almost every sentence makes a challenge to further thinking—about the nature of freedom and democracy, the true greatness of the British inheritance, the responsibilities of work, the bases of peace. Three brief quotations, of the many which might have been made, will suffice to show that this is a book which must be read and pondered. "Unable to deal with the problems created

by our own scientific and technical achievements we are as unfit for the peace we so ardently desire as we were unready for the wars we so much wished to avoid". "The main charge against so-called capitalism and so-called communism is, therefore, that they have neglected this essential dualism, this need to balance the two sides of man's nature: the one, relatively and almost unwittingly; the other, consciously and deliberately". "We have been loth to admit that the personal and social problems which, together with the goods, mass-production creates are fundamentally the same whether under 'public' or so-called private ownership of industry".

ALAN BALDING.

Is Christianity Unique? by Nicol Macnicol, D.Litt., D.D. (S.C.M., 2s.6d.) is not a reproduction of Dr. Macnicol's book published under this title in 1936 but a skilful abbreviation of it to the limits of size of the Viewpoints Series. One chapter in it is new: *Modern Rivals of Christianity* which deals not as in the rest of the book with Eastern religions but with the pseudo-religions of the west. All that Dr. Macnicol writes is marked by such insight and distinction that we regret the omissions from his earlier book. On the other hand, in this shortened form this book may reach some to whom a longer book would not appeal. In its present form it would make an admirable basis for a discussion group.

Gotama the Buddha (Cassell, 6s.) is a very useful addition to *The Library of Living Thoughts*. No volume in it can have been so difficult to compile. Not only is the teaching assigned to the Buddha of vast extent but there is no consensus of opinion as to its date and origin or to its meaning and significance. Its editors, Dr. Ananda K. Coomaraswamy and Miss I. B. Horner, have provided introductory essays on *The Life of the Buddha* and *The Buddhist Doctrine* in which "the almost insuperable difficulties" of understanding early Buddhist doctrine are frankly recognized. The admirably chosen extracts of sayings assigned to the Buddha which this book contains makes it an excellent adjunct to the study of early Buddhism.

SYDNEY CAVE.

Joseph Goebbels by Curt Riess (Hollis & Carter, 18s.). Mr. Curt Riess has amassed with very great care all the known facts about Dr. Goebbels that are publicly accessible and has knitted them together with the liveliest sense of the inner dialectic of his development. It is not probable that any fuller or better account of Goebbels' life and work will ever be written. The key fact, according to Mr. Riess, was Goebbels' physical infirmity. The saga of Goebbels' life, therefore, develops round the familiar scene—a subject with an inferiority complex which must find some means of vindicating itself, and must find a derived strength by its association with something greater than itself. Mr. Riess leaves nothing out, and he has supplemented public records with the personal reminiscences of those who knew Goebbels and he traces with no inconsiderable skill the inner workings of his mind as they manifest themselves in Goebbels' own chosen speciality, that of Nazi propaganda. The facts are there all right and probably the pattern in which the author arranges them is near enough to the truth, and yet somehow he has contrived to get the final impression and judgment all wrong. In the eyes of the author Goebbels was the man "who taught Israel to sin"; he was the arch corrupter of the German mind. That is, as a matter of fact, not the case, as anyone who listened to Hitler and Goebbels speaking at the same meeting was made fully aware by the comments afterwards. There was, in fact, even in the mind of a good many staunch

Nazis, a sense of mistrust, almost of contempt, for Goebbels, and the difference between Hitler and Goebbels can be summed up by saying that Hitler made the Nazi movement, but it was the Nazi movement that made Goebbels.

Success—Your Birthright, by W. J. Brown, M.P. (Allen & Unwin, 12s. 6d.). Mr. Brown has written an interesting book, most of which is a standing denial of his title, for if there is one thing the book says it is that success has to be earned. It is, in fact, an exposition of the conditions on which the modern man can make a success of his life. He defines success "the attainment of those conditions in which all the capacities of the human being can find their fullest expression", and immediately proceeds to indicate the special directions in which they may find their success—politics, business, literature and art, or science, or what-not. How far it is possible to be any of these and yet still remain within the terms of Mr. Brown's definition, is not wholly clear, for not to one man in a million is it given to be an all-rounder in every department of life. Your all-rounder is usually a smatterer. It is clear, therefore, that Mr. Brown's logic is not impeccable, but, that said, this is a book which contains any amount of solid practical commonsense. The author knows that a philosophy of life and a scale of values are indispensable, and perhaps the book's chief value lies, not merely in its directions about the care of the body and of the mind and so on, but in its insistence that a man has to make up his mind about the meaning of life.

Stalin's Russia, by S. Labin (Gollancz, 21s.).

The Peaceful Revolution. Speeches by Herbert Morrison. (Allen & Unwin, 7s. 6d.). Madame Labin's book is at once one of the most judicious estimates of the Soviet adventure and the most damning indictment of it in English, and whether you are friend or foe to Communism, it cries out to be read. The significance of the book is the large use it makes of official Soviet publications, of correspondence in "Pravda" and "Izvestia", and of Russian literature, and it has some conclusive diagrams based on official Russian publications which are amongst the most revealing documents of our time. If Madame Labin is very much a prosecuting counsel, she relies mainly for evidence on the sayings and deeds of the defendants themselves. Summing it all up she draws a picture of a State which, since 1936, has been becoming more and more a police State in which the area of liberty has been steadily restricted. It were much to be wished that some of the evidence were of a later date than the author has adduced, but she has given enough to show that Communism in Russia bears all the marks of a ruthless and terrible dictatorship. It is a book not to be missed by any who want to know what Communism is in fact and what is the nature of the threat to Western democracy.

Mr. Morrison's book has been linked with Madame Labin's, and quite naturally, for it gives the answer to the Communist theory that social equity can only be achieved by violence. He has collected some 20 speeches which, between them, give a plain account of what were the hopes, intentions, motives and methods of the Labour Government. They are full of homely, practical commonsense. They never rise to the heights of great eloquence but they are a sober expression of canny political shrewdness which has clear sight of its objectives, and keeps those objectives always in the realm of the achievable. It is a useful book to help us to understand the mind of our planners, and the record of social security achieved through peaceful social evolution and not through violent revolution.

The Seven Christian Virtues, by Hugh Ross Williamson. (S.C.M., 7s. 6d.). The publishers describe this volume as "a provocative and exciting analysis of the Christian virtues" and they are probably right. It is not unlikely to provoke serious thinkers to wrath. Mr. Williamson stands in the catholic classic tradition of St. Thomas Aquinas and there is very little sign in the book that he has ever seriously tried to wrestle either with the teaching of the Gospels or with the fundamental problems of Christian ethics, and he seems almost blissfully unconscious of the difference that political freedom has made in setting us new ethical problems, i.e. the problem of Christian action within a group which is searching for a group decision. He is sound indeed on two points. He is conscious that Christian action is action in a world in which Christ has lived and died and risen again, and he knows that in the end all Christian action is sub-sumed under the one virtue of Love. He knows moreover that the classical virtues of prudence, justice, temperance and fortitude, deriving as they do from pagan sources and wholly conditioned by a temporal outlook, have to suffer a sea change before they can be adapted for service in the Christian scheme. There, I think, the value of the book ends. Not all the attractiveness of form can conceal the real poverty of the thought. Nowhere does this poverty of thought come out more than in his discussion of justice which, he declares, is not specifically a Christian virtue. It would be hard to find a discussion of the subject more trite and jejune than Mr. Williamson gives us here. Similar flimsiness marks the discussion of the other six virtues, and the book really cannot be commended as even beginning to be an adequate and serious study of its subject. B. C. PLOWRIGHT.

NEW EDITIONS

The reappearance as a separate volume (*The Sayings of Jesus*, S.C.M., 21s.) of Professor T. W. Manson's contribution to the well-known work *The Mission and Message of Jesus* (1937), will receive a ready welcome. Dr. Manson's treatment of the Sayings in *Matthew* and *Luke* is a monument of scholarship, but is presented in a way which has proved of inestimable value both to the student and to the preacher. Some additions have been made to the bibliography, and there are some very useful additional notes. A. J. B. H.

A Book of Public Worship (Huxtable, Marsh, Micklem & Todd; O.U.P., 8s. 6d.) is now in a second edition.

Chaplain and Doctor by J. B. Rae (S.P.C.K., 9d.) which first appeared in print in the *Congregational Quarterly* is now issued separately for the Churches' Council of Healing.

Survey, 1949 is the annual popular report of the L.M.S. (Ed. C. Northcott; Livingstone Press, 1s.). These packed pages say more of problems than of progress, but as the editor comments: "The Church is in the world and must face all the consequences of that fact". E. C. B.

Lord, Teach us to Pray. Alexander Whyte (Oliphants, 8s. 6d.). This reprint of a volume issued twenty seven years ago is a selection from a series of sermons on Prayer preached at Free St. George's, Edinburgh, in 1896-7. There is an anonymous introduction of fine quality. To praise such sermons as these would be an impertinence. Dr. Whyte gives *himself* as few preachers have done. He takes his readers into the deep wonders of sin and grace, and leaves them, if they are not blind and deaf in soul, both ashamed and exalted, both sorrow-stricken and glad. H. C. CARTER.

The Bible and Archaeology by Sir Frederick Kenyon. (Harrap, 15s.). This is a reprint of a work first published in 1940. Seven chapters are given to six areas of archaeological discovery, viz. Mesopotamia, Egypt, the Hittites, Crete and Philistia, Syria, Palestine and Syria. One chapter deals with "Papyri" and another with "Other Manuscripts". The three remaining chapters discuss "The Nature of Archaeological Evidence", "Archaeological Discovery and the Old Testament", and "Archaeological Discovery and the new Testament". Sir Frederick believes that archaeology establishes the essential trustworthiness of the Biblical narrative, enlarges our comprehension of it, and leads to a richer appreciation of its spiritual message. JAMES WOOD.

LECTURES, ADDRESSES, ETC.

"A work of art is certainly not delightful in proportion as it mirrors a delightful phase of experience"; but "when contemplating a work of art, our desire for perfection and our sense of reality are reconciled". These are among the "few tentative and incomplete thoughts" offered by Lord David Cecil in his Inaugural Lecture as first Goldsmiths' Professor of English at Oxford, *Reading As One Of The Fine Arts* (O.U.P., 2s.).

There was much of the aristocrat in Goethe's consciousness of effortless superiority, and his reaction to the French Revolution, like Erasmus' to the Reformation, was a fastidious turning away; yet in his own unfailing humanity, his affirmation of life, his gift of making a success of things, his hopes of America, he is also democracy's ally. Such are some of Dr. Thomas Mann's thoughts on *Goethe und die Demokratie* (O.U.P., 2s.), the 1949 Taylorian Lecture.

In giving the first Daniel Stevenson Memorial Lecture, *National and International History* (O.U.P., 2s.), Earl Wavell, as "neither a professed historian nor a confessed internationalist", pleads for a less virulently national teaching of history, and argues convincingly that, in fact, nations have not gone to war "for reasons of remembered or indoctrinated history".

"Behaviourism, except for a notable exception or so, has melted into history", says Professor G. Humphrey in his Inaugural Lecture *On Psychology Today* (O.U.P., 3s.) as first Professor of Psychology at Oxford, but "Behaviour is in psychology to stay and now roughly divides the field with the older psychology of introspection".

GEOFFREY F. NUTTALL.

The 1949 Rede Lecture at Cambridge, by the Bishop of Birmingham, is entitled *Religion Amid Turmoil* (C.U.P., 1s. 6d.). The author can hardly be accused of unfair Christian bias, but he is convinced that the religion which emerges from the present turmoil will be a "form of Christianity". E. C. B.

SMALL BOOKS AND PAMPHLETS

Mr. R. L. Mégroz's *Thirty-One Bedside Essays* (Oxford: Pen-In-Hand, 6s.) are the mature reflections of a man of letters. Stimulating and very readable.

From the Livingstone Press: Miss Joyce Reason's *A Pageant of Memories* (6d., in typescript) could be presented by the senior children of the Sunday School. Certain relics (replicas have to be devised) evoke memories which show the antecedents and development of some L.M.S. efforts overseas. *Whose Orange Was It?* (1s., in 'Playtime Series") by Miss Reason, is too slight to be really effective.

Nature, God and Man. W. B. Honey. (Oxford: Pen-In-Hand, 4s. 6d.) Shows no understanding of the basis of the Christian Faith.

Bible Stories: Old and New Testaments (Ward, Lock, 4s.6d.) consists of skilfully rewritten stories, suitable for children over seven. The setting is described in fuller detail than in the Bible narrative. The book is a handy size; there are eight colour plates by Mr. Harry G. Theaker; it is a pity though that so much printed matter has had to be set on a page.

Two very pleasantly told tales for small children are *Belindamay and Her Sixpence* and *Belindamay and Her White Mice* (London: Victory Press, 3s. 6d. each) by Nancy Martin. The text is freely and attractively illustrated by Lorna Adamson.

A Tranquil Mind: A Bedside Book of Philosophy. C. Whitaker-Wilson. (Skeffington, 8s. 6d.). There is much in these pages to enhearten the reader, but not all the sources of Christian tranquillity are explored.

Fancy Free. (Allen & Unwin, 6s.). A selection of short stories made and edited by W. G. Bebbington. Whimsical and often fantastic tales, cleverly written.

The Kingdom of Heaven in Parables. J. G. Jameson. (William Hodge & Co., 3s.). Short studies which are not stereotyped in thought or expression.

H. R. DOLPHIN.

Those who use films in their Sunday Schools or Clubs may be glad to consult a handbook entitled *Film Strip Do's and Dont's* which is published by Carwal Ltd., Wallington, Surrey, at 6d.

PERIODICAL PUBLICATIONS

Expository Times (September). Dr. Marsh continues the series on the Doctrine of Man with "Man in the Old Testament". Prof. A. M. Hunter writes interestingly on "The Translation of the New Testament"; he deals especially with four modern renderings—Weymouth's, Moffatt's, Goodspeed's and the *Revised Standard Version*. "Recent Foreign Theology" is reviewed by Prof. H. H. Rowley.

Review and Expositor (July). Prof. W. O. Carver complains that our evangelism lacks spiritual discernment; the title of his article—"Jesus' Problem with the Kingdom of God"—is neither happy nor obvious. Other contributions include "The Pertinence of the Prophets", "A Critique of the Kinsey Report", and "God as Friend" (Dr. A. D. Belden).

Anglican Theological Review (July). The outstanding article is Prof. Leonard Hodgson's "Anglicanism and the Ecumenical Movement". The contemporary Anglican "call is to a task that is double-sided: on the one hand to be a faithful guardian of the episcopal succession . . . ; on the other hand so to behave with it in practice and so to present it in theory that others may be led to want it and welcomed to share it".

Church Quarterly Review (July). Opens with an address—"Matthew Arnold on Milton"—delivered by Prof. E. M. W. Tillyard in St. Margaret's, Westminster. The Bishop of Southampton writes on "The Impress of the Holy Trinity", and Principal R. D. Richardson on "Berakah and Eucharistia". The number includes substantial reviews of Sir Walter Moberly's *The Crisis in the University*; Dr. N. Micklem's *Religion*; and the Rev. E. C. Blackman's *Marcion and His Influence*.

Review of Religion (May). Prof. C. E. Mullett has a fascinating paper on "Protestant Dissent as a Crime (1660-1828)"; he develops the thesis that "The history of Dissent is the evolution from outlawry to citizenship". Prof. R. F. Creegan writes on "Plenitude and Praise", and Prof. Ralph Marcus has a long review article—"Wolfson's Revaluation of Philo".

Harvard Theological Review (April). The primary article takes the form of a "Letter to Professor Arthur D. Nock on Some Fundamental Concepts of the Science of Religion" by Prof. M. P. Nilsson. There are contributions on "Eastern and Western Liturgies: The Primitive Basis of their Later Differences"; "The Name of Christians"; and "Dante's Heavenly Rose: An Analogue or a Borrowing?"

Modern Free Churchman (August). The Rev. Arthur Peacock describes the July Meeting of Liberal Christians at Amsterdam. The rest of the number, including the reviews, is shared between the Editor ("Observations") and the Rev. T. Wigley ("Views and Vignettes").

Scottish Congregationalist (September). Of most general interest are the three accounts of the Wellesley Conference: "A Survey" by the Rev. G. Kirk; "Topics and Discussions" by the Rev. T. C. Murphy; and "Contacts and Fellowship" by Mrs. A. S. Guild.

Teachers of Today (September-November). In "The Fifth Column of Bluff" Mr. S. Taylor challenges some of the claims of science concerning religion. Mr. C. E. Strange writes on "Aims and Ideals in School Hymn-Singing"; the Rev. L. A. Roff on "Children and Dogma"; and a lay member of an Education Committee on "A Basic Faith for Youth Today".

Daystar (July). A new theological quarterly (S.P.C.K., 6d.) intended for readers in the younger churches, especially African. "What is Wrong with the World?"—a study by Dr. C. H. Dodd on the meaning of *Romans*. Mr. C. T. Luke contributes "An African's Impressions of Amsterdam": "Our membership of the body of Christ broke down all barriers"; "a wonderful get-together".

H. CUNLIFFE JONES.

We welcome a copy of *The Presbyter* (3rd Quarter, 1949) and note articles by R. K. Orchard on Christianity in Africa and by J. Huxtable on Authority, beside the usual good measure of careful reviewing.

ALSO RECEIVED

Common Room (Spring and Summer-Autumn). A quarterly for those interested in Social Education.

Homes and Parents, a monthly magazine of which the first number was published in October at 9d. by the C.S.S.M. It plans to deal with home life from a Christian point of view and promises well.